श्रीगणेशाय नमः

श्रीगुरुभ्यो नमः

श्रीशंकरभगवत्पादविरचिता

शतश्लोकी

Satasloki
of
Sri Sankara Bhagavatpada

With the verses in Devanagari script,
English translation and explanatory notes
by

S.N.Sastri

शतश्लोकी

प्रस्तावना

सर्वलोकशङ्कराः श्रीमद्भगवत्पादाः परमेश्वरावतारभूताः नानाविधान् ग्रन्थान् रचयामासुः। तेषां सूक्तयः मन्दमध्यमोत्तमाधिकारिणां कृते त्रेधा विभक्ताः सन्ति। (१) स्तोत्रग्रन्थाः (२) प्रकरणग्रन्थाः (३) प्रस्थानत्रयभाष्यं चेति। सर्वेषु च ग्रन्थेषु तैः तत्तदधिकारिबोधनानुकूल–तया शैलीं स्वीकृत्य आत्मतत्त्वं ईश्वरस्वरूपं च सुव्यक्तं बोधितम्।

तत्र प्रकृतः शतश्लोकी ग्रन्थः प्रकरणग्रन्थेषु अन्यतमः श्रेष्ठः नातिह्रस्वः नातिविस्तरश्च। अत्र प्रस्थानत्रयस्य सारः ललिततया संगृहीतो विराजते। शतश्लोकेन पण्डितः इत्याभाणकः इमं ग्रन्थमेव सूचयति वा इत्यपि मे भाति। पाण्डित्यं आत्मतत्त्वज्ञानमेव खलु भगवता निश्चित्य उक्तं– ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः इति (४.१९). अत्र च श्लोकानां शैली सुमधुरापि किञ्चित् कठिनैव। वेदान्तेषु तत्र तत्र ये ये विषयाः प्रतिपादिताः ते सर्वेऽपि अत्रोपलभ्यन्ते। विशेषतः अतिसुलभतया सर्वेषां मुक्तिप्राप्तौ उपायः सेतुसामनि सामवेदे कर्मकाण्डे प्रोक्तः अत्र दानं ब्रह्मार्पणं यत् (श्लोकः १९) श्लोके प्रतिपादितः।

अस्य ग्रन्थस्य आंग्लभाषया पदार्थबोधनपूर्वकं तत्र तत्र तात्पर्यार्थस्य प्रकटनाय उपनिषद्भाष्यादिकं समानार्थकं उल्लिख्य तस्यार्थः एतैः श्री एस्. एन्. शास्त्रिभिः कृतः इति वैशिष्ट्यं अस्य पुस्तकस्य वरीवर्ति। उदाहरणतया कानिचित् प्रदर्श्यन्ते–
(१) मायास्वरूपवर्णनपरे श्लोके (२६) ऋग्वेदमन्त्रं उल्लिख्य मुण्डकोपनिषदं गीतां च प्रदर्श्य सम्यक् विवरणं सुश्लाघ्यं अस्ति। (२) ४२ श्लोके जीवन्मुक्तिपरममुक्तिविवेकं दर्शयितुं अनेकानि उद्धरणानि दत्वा प्रदर्शितम्। (३) ८१ श्लोके दृष्टिसृष्टिवादनिरूपणे माण्डूक्योपनिषद्भाष्यादिकं बहु उल्लिख्य तत्सारमुक्त्वा प्रकृतविषयः स्पष्टं सुलभतया प्रबोधितः। (४) ८२ श्लोके लोकस्य इन्द्रजालत्वनिरूपणाय अनेकेषु ग्रन्थेषु स्थितं वाक्यजातमुदाहृत्य जगन्मिथ्यात्वं निश्चप्रचं स्थापितम्।

श्री एस्. एन्. शास्त्रिभिरेतैः इतः पूर्वमपि नारायणीयम्, हस्तामलकीयभाष्यं, आनन्दसागरस्तवः, च एवमेव आंग्लभाषानुवादेन मुद्रापितः यत्रापि एते स्वानुवादस्य तथ्यानुवादत्वं निरूपितवन्तः। तदभ्यासपाटवेन प्रकृते शतश्लोकीग्रन्थे एतेषां अत्र अनुवादः अतीव मूलहृदयाविष्कारकरणे सुसफलो वर्तते। अतः संस्कृते विशेषानभिज्ञाः जिज्ञासवः एतस्य पठनेन अतीव उपकृता भविष्यन्ति इत्यत्र नास्ति संशयलेशः।

डा. आर्. कृष्णमूर्ति शास्त्री
अध्यक्षः मद्रपुरी संस्कृतमहाविद्यालयः

मद्रपुरी
२७. २. २००१

Foreword

Srimad Bhagavatpada, an incarnation of Lord Paramesvara, who has conferred blessings on the whole world, has composed works of different kinds. They can be divided into three categories, meant respectively for spiritual aspirants of inferior, medium and superior competence. These are, (1) devotional hymns, (2) independent works, known as Prakarana granthas, and (3) commentaries (Bhashyas) on the Prasthanatraya—the Upanishads, Brahmasutras, and Bhagavadgita. In all these works, a style that would facilitate their understanding by the category of persons for whom they are intended has been adopted by him and the true nature of the Atma and of Isvara has been expounded with great clarity.

The present work, Satasloki, is a pre-eminent one among the Prakarana granthas and is neither very short nor very long. In this work the essence of the Prasthanatraya is summarized in a very lucid manner. It seems to me that the saying 'one becomes learned through Satasloka' is perhaps with reference to this work itself. For, Self-knowledge is indeed what has been definitely described as learning by the Lord in the Gita—"The wise call him learned whose actions have been burnt off by the fire of knowledge" (4.19).

The style of the verses in this work is a little difficult, though very pleasing. All the topics expounded at various places in Vedanta are also found here. In particular, the means by which one can attain liberation easily, which has been stated in the Setu Sama of the Karmakanda of Samaveda, forms the subject-matter of verse 19.

The special feature of the present work in English by Sri S. N. Sastri is that, along with word-by-word meaning, relevant extracts from the Upanishads, the Bhashya, etc., are given, so as to bring out the true import of the verses clearly. To cite some examples; (1) in verse 26 dealing with the nature of Maya, the exposition, supported by reference to the relevant mantra of the Rigveda and extracts from the Mundakopanishad and Gita is very commendable, (2) in verse 42, many references have been given to explain the distinction between Jivanmukti
and Videhamukti, (3) in verse 81 the 'Drishti-srishti-vada has been explained lucidly with extracts from Mandukya upanishad, etc., (4) in verse 82, in order to show that the world is similar to a creation by magic, extracts from various texts have been given and the unreality of the world has been conclusively established.

Sri S.N.Sastri has previously translated Narayaniyam, Hastamalakiyam and Anandasagarastava into English and these have been published. These translations are true to the original. Because of the experience so gained, his translation of the present work Satasloki has been very successful in bringing out the true spirit of the original. There is no doubt that seekers who are not particularly proficient in Sanskrit will be greatly benefited by the study of this book.

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27.2.2001

Introduction

Sri Sankara Bhagavatpada has blessed us with a large number of works. These can be grouped under three broad categories. The first category, meant for the intellectually most advanced, comprises his commentaries (Bhashya) on the Upanishads, Brahmasutras and the Bhagavadgita. The second category consists of independent works, known as Prakarana granthas, which expound the gist of the Upanishads in simple language. These vary in length from half a verse to one thousand verses. In the third category fall devotional hymns. There is a wrong impression among some persons that Sri Sankara did not attachimportance to devotion to a personal God. This is belied by his own statements in his commentaries, especially on the Gita. For example, in his commentary on the Gita, 2.39, he explains Krishna's words to Arjuna thus-"You will become free from bondage by the attainment of knowledge through God's grace". Again, in 18.65-"Knowing for certain that liberation is the definite result of devotion to God, one should be intent only on surrender to God".

The present work, Satasloki, is one of the Prakarana granthas, like Atmabodha, Vivekachudamani and others. This consists of a hundred and one verses. In the first verse the incomparable glory of the Sadguru who imparts Self-knowledge is described. The last verse ends with a prostration to Vasudeva, the supreme Being, who is the indweller of all bodies. While most of the verses are based on various mantras of the Upanishads, there are some based on mantras in the Karmakanda of the Vedas. Sri Sankara thus points out that the Karmakanda also contains valuable teachings for the spiritual aspirant who strives for realization of the Self. Unlike the Sankhyas who gave importance only to the Jnanakanda and the Purva Mimamsakas who dismissed the Upanishads as mere Arthavada or eulogy, Sankara established in his Bhashyas that both the kandas have validity, though at different stages of the aspirant's spiritual progress. In his Bhashya on Br. Up. 4.4.2 he says-"All the obligatory rites serve as means to liberation through the attainment of Self-knowledge. Hence we see that the ultimate purpose of the two parts of the Vedas, that dealing with rites and that dealing with Self-knowledge, is the same". In many places in the Karma kanda there are clear indications that the ultimate goal of life is liberation(see for example verse 19 in the present work).

The verses in Satasloki bring into sharp focus the main teachings of all the Upanishads. The particular statements in the Upanishads on which the verses are based are pointed out in the notes under the relevant verses. For the advanced students of Vedanta who have already studied the ten main Upanishads this work will serve as an aid to manana or reflection. For those less advanced, this work will be a good guide for understanding the subtleties and nuances of Advaita Vedanta. Some of

the verses contain very useful instructions on what qualities one should cultivate in order to attain spiritual progress. Reference may be made here to verses 4,8,9,12 and 19.

It is said that H.H. Jagadguru Chandrasekhara Bharati Swami of Sringeri Mutt instructed His disciple, H.H. Abhinava Vidyatirtha Swami to study verse 12 of Satasloki and to practise what has been taught there. This verse explains how a spiritual aspirant should conduct his life.

A few words about the essential features of Advaita Vedanta will not be out of place here. Dr. T.M.P.Mahadevan says in his book 'Ramana Maharshi and His Philosophy of Existence'-- "We believe that Advaita is not a sectarian doctrine. It is the culmination of all doctrines, the crown of all views. Though other views may imagine themselves to be opposed to Advaita, Advaita is opposed to none. As Gaudapada, a pre-Sankara teacher of Advaita, says, Advaita has no quarrel with any system of philosophy. While the pluralistic world-views may be in conflict with one another, Advaita is not opposed to any of them. It recognizes the measure of truth that there is in each of them; but only, that truth is not the whole. Hostility arises out of partial vision. When the whole truth is realized, there can be no hostility. (Mandukya Karika, III. 17 & 18; IV. 5)".

The core of Advaita is that Brahman is the only reality. 'Reality' is defined as that which does not undergo any change at any time. By this test, Brahman, which is absolutely changeless and eternal, is alone real. The world keeps on changing all the time and so it cannot be considered as real. At the same time, we cannot dismiss it as unreal, because it is actually experienced by us. The example of a rope being mistaken for a snake in dim light is used to explain this. The snake so seen produces the same reaction, such as fear and trembling of the limbs, as a real snake would. It cannot therefore be said to be totally unreal. At the same time, on examination with the help of a lamp it is found that the snake never existed and that the rope alone was there all the time. The snake cannot be described as both real and unreal, because these two contradictory qualities cannot exist in the same substance. It must therefore be said that the snake is neither real nor unreal. Such an object is described as 'mithya'. Just as the snake appears because of ignorance of the fact that there is only a rope, this world appears to exist because of our ignorance of Brahman. Thus the world is also neither real nor unreal; it is also 'mithya'. Just as the snake is superimposed on the rope, the world is superimposed on Brahman. Our ignorance of Brahman is what is called Avidya or Ajnana or Nescience. This ignorance not only covers Brahman, but it projects the world as a reality. The world has no reality apart from Brahman, just as the snake has no reality apart from the rope. When the knowledge of Brahman arises, the world is seen as a mere appearance of Brahman. Another example may be taken to explain this. Ornaments of different sizes and shapes are made out of one gold

bar. Their appearance and the use for which they are meant vary, but the fact that they are all really only gold, in spite of the different appearances and uses, cannot be denied. The appearance may change, a bangle may be converted into rings, but the gold always remains as gold. Similarly, on the dawn of the knowledge of Brahman (which is the same as the Self), though the different forms continue to be seen by the Jnani, he sees them all only as appearances of the one Brahman. Thus the perception of difference and the consequences of such perception, such as looking upon some as favourable and others as the opposite, and the consequent efforts to retain or get what is favourable and to get rid of or avoid what is not favourable, come to an end. This is the state of liberation even while living, which is known as Jivanmukti.

The Jiva, or individual, is Brahman alone, but because of identification with the body, mind and senses he looks upon himself as different from Brahman and as a limited being, subject to joys and sorrows caused by external factors. This identification with the body, mind and senses is what is called bondage. In reality the Jiva is the pure Brahman and is different from the body-mind complex. When this truth is realized as an actual experience, the identification with the body-mind complex ceases. This is liberation. Thus liberation is not the attainment of a state which did not exist previously, but only the realization of what one has always been. The illusory snake never existed. What existed even when the snake was seen was only the rope. Similarly, bondage has no real existence at all. Even when we are ignorant of Brahman and think of ourselves as limited by the body, we are really none but the infinite Brahman. Liberation is thus only the removal of the wrong identification with the body, mind and senses. The attainment of the state of liberation-in-life or Jivanmukti is the goal of human life according to the Upanishads.

I have derived great help for the preparation of this commentary from the commentary 'Gurupriya' in Tamil by Brahmasri V.S.V. Guruswamy Sastrigal. I further wish to place on record here my indebtedness to my Gurus, late Brahmasri M.S.Ramaswami Iyer, late Brahmasri Anna Subramania Iyer, Brahmasri Goda Venkateswara Sastry and Brahmasri R. Krishnamurthi Sastry, Principal, Madras Sanskrit College, to all of whom I owe all my knowledge of Vedanta.

I am very grateful to Brahmasri R. Krishnamurthi Sastri for kindly writing a Foreword to this book.

Chennai- S.N.Sastri
Feb 28, 2001

शतश्लोकी
Satasloki

दृष्टान्तो नैव दृष्टः त्रिभुवनजठरे सद्गुरोर्ज्ञानदातुः
स्पर्शश्चेत् तत्र कल्प्यः स नयति यदहो स्वर्णतामश्मसारम्।
न स्पर्शत्वं तथापि श्रितचरणयुगे सद्गुरुः स्वीयशिष्ये
स्वीयं साम्यं विधत्ते भवति निरुपमस्तेन वाऽलौकिकोऽपि॥१

1. There is nothing in all the three worlds that can be compared to the Sadguru who imparts the knowledge of the Self. The legendary Philosopher's stone may perhaps be suggested as an apt comparison, because it has the capacity to convert a piece of iron into gold, just as the Sadguru converts an ordinary disciple into an enlightened person. But this comparison cannot stand because, while the Sadguru makes the disciple another Guru like himself, the Philosopher's stone does not have the power to convert a piece of iron into another Philosopher's stone like itself. Therefore the Sadguru is incomparable and even transcends the world in glory.

यद्वत् श्रीखण्डवृक्षप्रसृतपरिमलेनाभितोऽन्येऽपि वृक्षाः
शश्वत् सौगन्ध्यभाजोऽप्यतनुतनुभृतां तापमुन्मूलयन्ति।
आचार्याल्लब्धबोधा अपि विधिवशतः सन्निधौ संस्थितानां
त्रेधा तापं च पापं सकरुणहृदयाः स्वोक्तिभिः क्षालयन्ति॥२

2. By the fragrance emanating from the sandalwood t ree all the other trees around it also become endowed with fragrance, and those trees also completely remove the torment, caused by heat, of all human beings who take shelter under them. So also the disciples who have, by their good fortune, attained Self-knowledge from the Sadguru and who are full of compassion eradicate completely, by their advice and teachings, the three kinds of suffering and the three kinds of sin of those who approach them.

The three kinds of suffering are- *aadhyaatmika,* those arising from the body and mind, such as illness and worries, *aadhibhautika,* those caused by animals, etc and *aadhidaivika,* those caused by natural calamities such as floods, earthquake, etc. The three kinds of sin are those committed by mind, speech and body.

The scheme of the Vedas is described in the following verse. The first part of the Vedas, known as Karma Kanda, lays down various sacrificial acts to be performed for attaining specific ends such as wealth, progeny and heaven. While wealth and progeny are desired in the present life itself, heaven can be attained only after the end of the present life. A person who performs a sacrifice intended to take him to heaven knows that he cannot go there in his physical body. So who is it that will enjoy the fru it of his sacrifice? It is the self or Atma. But this is not the pure self spoken of in the Upanishads, but the self associated with the subtle body, which is known as the Jivatma. This subtle body does not perish along with the physical body, but goes to other worlds in accordance with the punya or papa accumulated by the person. When the sojourn in other worlds comes to an end this Jivatma or the self associated with the subtle body takes birth again in this world by taking another physical body. The subtle body which consists of the mind and the subtle organs of sense and action goes on from one body to another until it is also destroyed on the dawn of self -knowledge. This Jivatma is the performer of actions such as sacrifices and the enjoyer of the results thereof. It is only a person possessed of the knowledge that there is such a self or Jivatma different from the physical body, which does not perish with the physical body, but enjoys the fruits of sacrifices, who performs sacrifices. The Karma Kanda of the Vedas is based on the view that the Jivatma is the performer of actions and the enjoyer of the results thereof. Even the practice of *sravana, manana* and *nididhyasana,* hearing, reflection and meditation, which are the means to be adopted by one who see ks liberation is possible only if the person looks upon himself as the Jivatma who is a doer and enjoyer. The first point to be understood by every one, whether he seeks wealth, progeny or heaven through the performance of sacrifices or seeks liberation through the attainment of Self -knowledge, is that there is a Jivatma distinct from the physical body. This is what is spoken of in the first line of this verse. The subsequent three lines speak about the pure Self which is devoid of any

association with the subtle and gross bodies, which is neither a doer of actions nor an enjoyer of the fruits thereof and which is to be realized as his own self, as also the self of all beings, by the person who seeks liberation. This pure Self forms the subject matter of the second part or Jnana Kanda of the Vedas.

आत्मानात्मप्रतीतिः प्रथममभिहिता सत्यमिथ्यात्मयोगात्
द्वेधा ब्रह्मप्रतीतिः निगमनिगदिता स्वानुभूत्योपपत्त्या।
आद्या देहानुबन्धाद् भवति तदपरा सा च सर्वात्मकत्वात्
आदौ ब्रह्माहमस्मीत्यनुभव उदिते खल्विदं ब्रह्म पश्चात्॥३

3. Brahman is spoken of in two ways in the Vedas. In the first part of the Vedas, known as Karma kanda, which describes the rituals to be performed by persons seeking various ends such as wealth, progeny and heaven, Brahman is considered as associated with the limiting adjunct (upadhi) in the form of the subtle body. This is the transmigrating soul, known as Jivatma. In the second part of the Vedas, known as Jnana kanda, which consists of the Upanishads, t he pure Brahman, devoid of all limiting adjuncts, is spoken of. From the Upanishads a seeker who has acquired the necessary fitness first attains the realization that he is not the body - mind complex, but the pure Brahman. Thereafter he realizes that the whole universe is in reality nothing but Brahman.

आत्मा चिद्वित्सुखात्मानुभवपरिचितः सर्वदेहादियन्ता
सत्येवं मूढबुद्धिर्भजति ननु जनोऽनित्यदेहात्मबुद्धिम्।
बाह्यास्थिस्नायुमज्जापलरुधिरवसाचर्ममेदोयुग–
न्तर्विण्मूत्रश्लेष्मपूर्णं स्वपरवपुरहो संविदित्वापि भूयः॥४

4. The Self (Atma), which is of the nature of sentiency, consciousness and bliss, is well known as it is experienced in all the three states of waking, dream and deep sleep. It is what makes the body, mind an d organs function. In spite of knowing this clearly, it is a wonder that man, because of delusion caused by Avidya (or ignorance of his real nature) looks upon his own body as well as that of others, which is composed externally of bones, muscles, bone mar row, flesh, blood, membrane, skin and lymph and which is filled inside

with excreta, urine and phlegm as the Self and identifies his perishable body with himself.

Note. In reality every one is the Self or Atma which is totally different from the physical body, mind and organs and which is by nature pure consciousness and bliss. Because of ignorance of this truth, every one considers oneself to be what one is really not. When a person says 'I am stout', 'I am lean', etc, he is really referring to his body as identical with himself. When he says 'I see', 'I hear', 'I taste' and so on, he is identifying himself with his organs of seeing, hearing and tasting. When he says 'I am intelligent' or 'I am dull' he identifies himself with his intellect. This verse says that all these identifications are totally wrong. The Self is ever pure, untouched by the joys or sorrows of the body and mind.

In the waking state external objects are experienced by the organs of sense, namely, the eye, ear, etc. In dream the organs do not function, but various objects conjured up by the mind are experienced. In deep sleep the mind also becomes dormant, but there is the experience of not being aware of anything and of happiness, as is proved by the fact that on waking up one says "I slept happily, I did not know anything". It follows from this that the experiencer in all the three states is something other than the sense organs and the mind. The organs and the mind are insentient, being composed of the five elements. They can function only when they are enlivened by a sentient entity. This sentient entity is the Self or Atma.

Note. In this verse the need for discrimination between the Self, which is eternal and the not-Self, which is perishable, known as *atma-anatma-viveka, or nitya-anitya-viveka,* which is one of the four essential pre-requisites for attaining fitness for Self-realization, is brought out.

The four pre-requisites for a spiritual aspirant.

(Saadhanachatushtayam)

In order that hearing, reflection and meditation (explained in detail under verse 13) may be fruitful, the aspirant should have acquired the four preliminary qualifications mentioned below.

BrahmaSutra.1.1.1.Bhashya--- *tasmaat kimapi vaktavyam yadanantaram brahmajijnaasaa upadis'yate.* --------- *mumukshutvam cha.*

The four requisites are— (1) discrimination between the eternal and the non-eternal-(*nitya-anitya-vastu vivekah),* (2) detachment towards all enjoyments in this world as well as in higher worlds like heaven- (*iha-amutra-phalabhoga-viraagah),* (3) possession of the six virtues commencing with control of the mind -(*shamadamaadi-saadhanasampat*), and (4) yearning for liberation- (*mumukshutvam*).

Each of these is explained in Vivekachudamani as below.

Vivekachudamani (V.C). Verse 20—The firm conviction that Brahman alone is real and that the universe is illusory (*mithyaa*) is discrimination between the eternal and the non-eternal.

V.C. Verse21—Detachment is revulsion towards all objects of enjoyment in this world as well as in higher worlds, including one's own body.
The six virtues starting with *sama* are--
V.C. Verse 22—Withdrawing the mind from all sense- pleasures by realizing their harmful nature, and making it rest on one's objective (namely, the Self),is *shama.* (शम)
V.C. Verse 23--- Restraining the organs of sense and of action (*jnaanendriya* and *karmendriya)* is known as *dama.* (दम)
V.C. Verse 24--- When the mind ceases to function through the external organs, that state is *uparati.* (उपरति)
V.C. Verse 25—Enduring all adversities without lament or anxiety and without seeking to counter them is *titikshaa.* (तितिक्षा)
V.C. Verse 26--- Firm conviction about the truth of the scriptures and the teachings of the Guru is *sraddhaa.*
V.C. Verse 27--- The mind remaining firmly fixed in the attributeless Brahman is *samaadhaana.*
The fourth requisite, *mumukshutvam* is explained in V.C. verse 28 as the yearning to become free from nescience and its effect, bondage, by the realization of one's true nature. In the Bhashya on Gita,4.11 Sri Sankara says that it is impossible for a person to be a seeker of liberation and also a seeker of the fruits of action at the same time. From this it is clear that only a person who has attained total and intense detachment can be called a *mumukshu.* The definition of *yogaaroodha* in Gita 6.4 as one who is free from attachment to sense-objects and actions and does not even think of them indicates that both these terms have the same meaning.

देहस्त्रीपुत्रमित्रानुचरहयवृषास्तोषहेतुर्ममेत्थं
सर्वे स्वायुर्नयन्ति प्रथितमलममी मांसमीमांसयेह।
एते जीवन्ति येन व्यवहृतिपटवो येन सौभाग्यभाजः
तं प्राणाधीशमन्तर्गतममृतममुं नैव मीमांसयन्ति॥५

5. In this world, people look upon their own bodies, their wives, sons, friends, servants and their possessions such as horses and oxen as the sole source of all their happiness. They spend all their allotted life -span only in thinking of the means of protecting and nourishing all these. They never think of that Self (Atma), the immortal Lord of all life, because of whom they are alive and are able to function as sentient beings an d to whom they owe all their good fortune.

Note. There is a satire in the use of the expression मांसमीमांसया . The word मीमांसा means 'pondering reverentially over a sublime topic' and is used only when speaking about such lofty topics as Dharma and

Brahman. Here it is used satirically in respect of such lowly subjects as one's own body and that of others. The implication here is that people in general spend all their lives in thinking about such mundane matters and that their thoughts never rise to loftier levels.

कश्चित् कीटः कथंचित् पटुमतिरभितः कण्टकानां कुटीरं
कुर्वंस्तेनैव साकं व्यवहृतिविधये चेष्टते यावदायुः।
तद्वज्जीवोऽपि नानाचरितसमुदितैः कर्मभिः स्थूलदेहं
निर्मायात्रैव तिष्ठन्ननुदिनममुना साकमभ्येति भूमौ॥६

6. A certain silkworm, thinking itself to be very wise, builds a case around itself for protection with the thread that comes out of its mouth and remains in it throughout its life, ever active in trying to accomplish what it wants (little realizing that the case itself will ultimately be the cause of its destruction when it is taken away alo ng with the worm by some one who wants to make silk out of it). In the same way man, having acquired a gross (physical) body as a result of the karma accumulated by him by his actions in past lives remains attached to that body, identifying himself with it and engages in further actions which will only result in perpetuating his bondage.

स्वीकुर्वन् व्याघ्रवेषं स्वजठरभृतये भीषयन्यश्च मुग्धान्
मत्वा व्याघ्रोऽहमित्थं स नरपशुमुखान् बाधते किन्नु सत्त्वान्।
मत्वा स्त्रीवेषधारी स्त्र्यहमिति कुरुते किन्नटो भर्तुरिच्छां
तद्वच्छारीर आत्मा पृथगनुभवतो देहतो यः स साक्षी॥७

7. A man who, for earning his livelihood, entertains people by painting his body to make him look like a tiger and frightens gullible children by his appearance does not really think that he is a tiger and does not eat or attack men and animals. A man who dresses as a woman to play a female role in a dramatic performance does not begin to think of himself as a woman and does not look for a husband. Bot h of them are always aware of what they really are, though they may outwardly put on the garb of a tiger or a woman. So also, everyone must realize that the physical body is only a garb in which the Atma or individual self is cloaked. The Atma is known by experience to be different from the body and is a mere witness to all the activities of the body. Being a mere witness, the Atma does not participate in the actions

performed by the body and is not in the least affected by the results of such actions.

Note. How the Atma is experienced to be different from the body is explained under verse 4 above.

स्वं बालं रोदमानं चिरतरसमयं शान्तिमानेतुमास्ये
द्राक्षं खर्जूरमाम्रं सुकदलमथवा योजयत्यम्बिकास्य।
तद्वच्चेतोऽतिमूढं बहुजननभवान्मौढ्यसंस्कारयोगात्
बोधोपायैरनेकैरवशमुपनिषद्बोधयामास सम्यक् ॥८

8. In order to comfort her child who has been crying (because of some pain in the body) the mother puts into its mouth a raisin, a date, a piece of ripe m ango or a piece of ripe banana. (The idea is to comfort the child temporarily so that it may willingly take the medicine to be administered to remove the cause of the pain. The intention of the mother is not to feed the child with raisin, date, etc, which will not cure the child of its affliction but may only aggravate it). In the same way, the Upanishads adopt various means to impart knowledge of the Self to the ignorant man whose mind is full of the vasanas or impressions left by actions performed in innu merable past lives under wrong identification with the body -mind complex.

Note. The ultimate goal of human life is liberation from the cycle of birth and death by the attainment of Self-knowledge. For this one has first to become fit for knowledge by attaining purity of mind. The mind of man is full of various desires due to identification with the body-mind complex caused by ignorance of his real nature. Initially, the Vedas and even the Upanishadic portion of the Vedas (such as the Sikshavalli of the Taittiriya Upanishad) prescribe various actions and meditations to enable a man to have his desires fulfilled. The real object of the Vedas is, however, not to fulfil such desires but to make man fit for knowledge. This can be achieved only by the performance of the actions and meditations prescribed without desire for the fruit thereof. The aim of the Vedas is to induce man to perform these actions and meditations, initially with desire for the fruits and ultimately without desire. This is comparable to the mother comforting the child with something that it likes to eat, so that it may then accept the medicine willingly. The Vedas are always described as being more compassionate than a thousand mothers.

यत्प्रीत्या प्रीतिपात्रं तनुयुवतितनूजार्थमुख्यं स तस्मा–
त्प्रेयानात्माथ शोकास्पदमितरदतः प्रेय एतत्कथं स्यात्।
भार्याद्यं जीवितार्थी वितरति च वपुः स्वात्मनः श्रेय इच्छं–

स्तस्मादात्मानमेव प्रियमधिकमुपासीत विद्वान्न चान्यत्॥९

9. One's own body, wife, son, possession s and the like become dear only because of love of one's own self. It follows therefore that the self is what is loved more than any thing else. Every thing other than the self, such as wife, son and others, is the cause of sorrow. Therefore how can these be really objects of desire? A person who wants to save his own life when it is in danger (or who wants things to go his own way in life) may even be prepared to give up his wife, son and others (when they act in a way not to his liking). One who wants the highest attainment for himself, namely liberation, should abandon even (his attachment to) the body. The wise man should meditate on the self alone and not be attached to anything else.

Note. It is said in the Brihadaranyaka upanishad (2.4.5) that the husband is dear to the wife not for the sake of the husband, but for her own sake. The wife is dear to the husband not for the sake of the wife, but for his own sake. Everything is dear only for one's own sake. The idea is that the wife, son, wealth, etc are dear to a person only because he derives happiness from them. The self (the person himself) is thus the real object of love and not others. When the wife, son and others dear to a person do not act in the way he wants them to, they cease to be dear to him. Even the greatest miser will not hesitate to spend his money when that becomes necessary to save his own life from disease or danger. Attachment to wife, son and others is given up by a person when they become obstacles to the fulfillment of his own wishes. Even attachment to wealth makes way when one's own life is at stake. Attachment to the body however continues because everyone looks upon the body as himself. In order to realize the truth that he is the self or Atma which is different from the body he has to give up attachment to the body also. Attachment is the cause of all sorrow. Thus it is taught here that one should first give up attachment to wife, son, wealth and the like which are known to be external to oneself. Ultimately attachment to the body, which is looked upon, due to ignorance, as identical with oneself should also be given up by one who seeks liberation.

यस्माद् यावत् सुखं स्यादिह हि विषयतस्तावदस्मिन्प्रियत्वं
यावद् दुःखं च यस्माद् भवति खलु ततस्तावदेवाप्रियत्वम्।
नैकस्मिन् सर्वकालेऽस्त्युभयमपि कदाप्यप्रियोऽपि प्रियः स्या–
त्प्रेयानप्यप्रियो वा सततमपि ततः प्रेय आत्माख्यवस्तु॥१०

10. An object (or a person) is liked only as long as it gives happiness. When the same object prod uces sorrow it is

disliked. The same object cannot give happiness all the time, nor can it be always a cause of sorrow. What is liked earlier may become the object of dislike later and vice versa. Since (as stated in the previous verse) any object is liked only for the sake of the self, the self alone is always dear.

Note. We know from experience that an object which gives happiness at one time can cause unhappiness at another time. Warm clothing is comfortable in winter, but unbearable on a hot summer day. A son is ordinarily a source of joy for the parents, but if he neglects his studies or takes to bad ways he becomes a cause for worry. Such examples can be multiplied. It has been pointed out in the previous verse that any person or object is loved only for the sake of one's own happiness. It follows that what every one seeks is one's own happiness. One' own self is therefore always the object of one's love.

श्रेयः प्रेयश्च लोके द्विविधमभिहितं काम्यमात्यन्तिकं च
काम्यं दुःखैकबीजं क्षणलवविरसं तच्चिकीर्षन्ति मन्दाः।
ब्रह्मैवात्यन्तिकं यन्निरतिशयसुखस्यास्पदं संश्रयन्ते
तत्त्वज्ञास्तच्च काठोपनिषदभिहितं षड्विधायांच वल्ल्याम्॥११

11. There are two paths open to man in this world, the path that leads to fulfillment of worldly desires and the path to liberation. The first, fulfillment of desires, is the sole source of all sorrow and becomes insipid in no time. Only people lacking in discrimination take to this path. The other path leads to the attainment of Brahman, the imperishable source of infinite bliss. Wise men of discrimination resort to this path. Thus is it stated in the Kathopanishad which consists of six sections.

This is the gist of Kathopanishad, I.ii.2. The first path results in the continuous chain of birth and death, with all its attendant sorrows. People who are intent only on enjoying worldly pleasures choose this path. Even pleasures in heaven after life on this earth fall under this category. By performing various rites prescribed in the Vedas a person may go to heaven, but sojourn there will also come to an end when the results of the actions or rites performed are exhausted. The person will then be born on this earth again. No permanent happiness can be attained by following this path. The second path leads to liberation from Samsara or the continuous cycle of birth and death and consequently to eternal, supreme bliss. Those who know the superiority of this path are not attracted by the pleasures of this earth or even of heaven. They strive only for liberation.

आत्माम्भोधेस्तरङ्गोऽस्म्यहमिति गमने भावयन्नासनस्थः
संवित्सूत्रानुविद्धो मणिरहमिति वास्मीन्द्रियार्थप्रतीतौ।

दृष्टोऽस्म्यात्मावलोकादिति शयनविधौ मग्न आनन्दसिन्धा-
वन्तर्निष्ठो मुमुक्षुः स खलु तनुभृतां यो नयत्येवमायुः॥१२

12. That aspirant for liberation who, when engaged in activities in the world looks upon himself as a wave in the ocean that is Brahman, when just sitting thinks of himself as a gem strung on the thread that is Brahman (like pearls on a string), when experiencing sense objects through the sense organs sees all objects as Brahman (or Atman) alone and when sleeping considers himself as immersed in the ocean of bliss that is Brahman and spends his days in this mann er is the one who is established in the indwelling self that is none other than Brahman.

वैराजव्यष्टिरूपं जगदखिलमिदं नामरूपात्मकं स्या-
दन्तःस्थप्राणमुख्यात् प्रचलति च पुनर्वेत्ति सर्वान् पदार्थान्।
नायं कर्ता न भोक्ता सवितृवदिति यो ज्ञानविज्ञानपूर्णः
साक्षादित्थं विजानन् व्यवहरति परात्मानुसन्धानपूर्वम्॥१३

13. The person who, having first attained, from the Guru and the scriptures, the mediate (intellectual) knowledge that the Self is, like the sun, neither a performer of actions nor the enjoyer of the results thereof, realizes the same as an actual experience, sees this entire universe constituted of names and forms as the gross body of the Self or Brahman. He further realizes that it is only because of thi s Self which dwells in every living being and which is beyond the vital airs and the sense organs that all creatures are able to function as sentient beings and that all experiences through the sense organs are made possible only by this Self. Such a perso n has his mind always fixed on the supreme Self while transacting in the world.

The word *jnana* signifies mediate or intellectual knowledge acquired by *sravana* or hearing the scriptures from the Guru. Thereafter, by *manana* or reflection all doubts about the correctness of what is taught by the scriptures are cleared. Then, by *nididhyaasana* or constant contemplation, the realization that one is not the body-mind complex, but the Self alone, is attained. This realization is what is spoken of as *vijnana.*

Sravana, Manana and Nididhyaasana- (Hearing, reflection and meditation)-- श्रवणं, मननं,निदिध्यासनं

These terms are explained below:-
Vedantasara of Sadananda, ch.5, para 182—Hearing (Sravana) is the determination, by the application of the six characteristic signs, that the purport of the entire Vedanta is the non-dual Brahman. The six signs are—(1)the beginning and the conclusion, (2)repetition, (3)originality, (4)result, (5)eulogy and (6)demonstration. The Sanskrit terms for these are, respectively,
उपक्रमोपसंहारौ, अभ्यासः, अपूर्वता, फलम्, अर्थवादः,

उपपत्तिः

Each of these terms is explained below.
Vedantasara,ch.5. para 185—The term ‘ the beginning and the conclusion’ means the presentation of the subject matter of a section at the beginning and at the end of the section. For example, in the sixth chapter of the Chandogya Upanishad, Brahman, which is the subject-matter of the chapter, is introduced at the beginning with the words, “One only without a second”, etc. (6.2.1). At the end of the chapter Brahman is again spoken of in the words, “In It all that exists has its Self”, etc. (6.8.7).
Para 186— 'Repetition' is the repeated presentation of the subject-matter in the section. In the same chapter, Brahman, the One without a second, is mentioned nine times by the sentence “Thou art that”.
Para 187—‘Originality’ means that the subject-matter of the section is not known through any other source of knowledge. For instance, the subject matter of the above section, namely, Brahman, cannot be known through any source of knowledge other than the *sruti.*
Para 188—The ‘result’ is the utility of the subject-matter. For example, in the same section, the sentences" One who has a teacher realizes Brahman. He has to wait only as long as he is not freed from the body; then he is united with Brahman”. (6.14.2). Here the utility of the knowledge is attainment of Brahman.
Para 189—'Eulogy' is the praise of the subject-matter. The words in this section, “Did you ask for that instruction by which one knows what has not been known, etc” (6.1.3) are spoken in praise of Brahman.
Para 190—Demonstration is the reasoning in support of the subject-matter, adduced at different places in the same section. An example is—“My dear, as by one lump of clay all that is made of clay is known, every modification being only a name, and being real only as clay”—(6.4.1). This shows that the universe has no reality except as an apparent modification of Brahman, the only Reality.
Para 191—'Reflection' (manana) is churning in the mind what has been heard from the teacher, by making use of arguments in a constructive manner, to arrive at the conviction of its correctness.

Para 192—'Meditation' (Nididhyaasana) is keeping the mind fixed on the thought of Brahman, uninterrupted by any other thought.

The result achieved by 'hearing' etc.

'Hearing' removes the doubt whether the upanishadic text which is the *pramaana* (source of knowledge) expounds Brahman or some thing else. This doubt is known as *pramaana-asambhaavanaa,* or the doubt about the *pramaana* itself.

'Reflection' removes the doubt whether Brahman and the *jiva* are the same or not. This doubt is called *prameya-asambhaavanaa.*

'Meditation' is intended to keep off wrong notions such as "The universe is real; the difference between Brahman and *jiva* is real", which are contrary to the teachings of the upanishads, by developing concentration of the mind. Such wrong notions are known as *vipareeta-bhaavanaa.*

Thus the purpose of hearing, reflection and meditation is the removal of obstacles in the form of doubts and wrong notions that stand in the way of Self-realization.

The self is neither a doer nor an enjoyer. All actions are performed only by the body-mind complex and the self is a mere witness. The body, mind and sense organs are however insentient, being made up of the five elements (space, air, fire, water and earth). They acquire sentiency only because of the reflection of the Self, which is pure consciousness, in the mind. They function in the mere presence of the self, just as all beings on earth go about their activities with the help of the light afforded by the sun. The sun merely provides the light for people to perform actions, but does not make any one act in a particular manner, nor is it in any way benefited or affected by the actions of living beings. So also, the Self is not at all tainted by the actions of any one.

नैर्वेद्यं ज्ञानगर्भं द्विविधमभिहितं तत्र वैराग्यमाद्यं
प्रायो दुःखावलोकाद् भवति गृहसुहृत्पुत्रवित्तैषणादेः।
अन्यज्ज्ञानोपदेशाद्यदुदितविषये वान्तवद्धेयता स्यात्
प्रव्रज्यापि द्विधा स्यान्नियमितमनसां देहतो गेहतश्च॥१४

14. The essential pre-requisite for the dawn of Self-knowledge is dispassion. This is of two kinds according to Sage Patanjali's Yoga sutras, namely, inferior dispassion and superior dispassion. The former arises as a result of the realization that attachment to one's house, friends, son, possessions and the like culminates only in sorrow. The second type of dispassion arises from discrimination between what is eternal, namely the Atma and what is perishable, namely the body-mind complex. When this superior dispassion arises, all worldly objects and pleasures become as revolting as vomit. One who has attained control over the mind as a result of such dispassion is fit to

renounce the world. This renunciation not only means leaving his home, but also giving up attachment to his body.

Renunciation or Sannyasa is of two kinds-- Vividisha Sannyasa or the renunciation of the seeker and Vidvat Sannyasa or the renunciation of the knower of Brahman. The first type is spoken of in this verse. When a person has attained superior dispassion he may take Vividisha Sannyasa so that he can concentrate on the path of Jnana and ultimately attain Self-realization. The second type of Sannyasa is described in verse 16.

Inferior and superior dispassion are described in Yoga sutras I.15 and 16 respectively.

यः कश्चित् सौख्यहेतोः त्रिजगति यतते नैव दुःखस्य हेतोः
देहेऽहंता तदुत्था स्वविषयममता चेति दुःखास्पदे द्वे।
जानन् रोगाभिघाताद्यनुभवति यतोऽनित्यदेहात्मबुद्धिः
भार्यापुत्रार्थनाशे विपदमथ परामेति नारातिनाशे॥१५

15. A person who has realized that the notions of 'I' -ness in the body (identification of oneself with the body) and 'mine'-ness in persons and things connected with him are the real cause of all sorrow does not seek to attain happiness from external objects which would only bring sorrow. One who looks upon the perishable body as himself suffers from diseases of the body and the adverse actions of others (which affect only the body and not the Self). Such a person considers the loss of his wife, son or wealth as a very great calamity, but remains unaffected when his enemy dies.

It follows that the only way to avoid sorrow is to give up identification with the body and attachment to relations and possessions.

तिष्ठन् गेहे गृहेशोऽप्यतिथिरिव निजं धाम गन्तुं चिकीर्षु–
र्गेहस्थं दुःखसौख्यं न भजति सहसा निर्ममत्वाभिमानः।
आयात्रायास्यतीदं जलदपटलवद्यातृ यास्यत्यवश्यं
देहाद्यं सर्वमेव प्रविदितविषयो यश्च तिष्ठत्ययत्नः॥१६

16. A person who has come as a guest to another house and who intends to go back to his own house very soon is not unduly affected by what happens in the house to which he has come as a guest. So also, a person who, though living in his own home, is free from all attachment, does not participate in the joys and sorrows in that home, realizing that everything in this world is transient and subject to perpetual change, like the clouds and that what is destined to happen will happen.

He therefore remains free from all striving for getting what is pleasant and avoiding what is unpleasant.

What is described here is the state of the Vidvat Sannyasi, one who has already attained Self-knowledge.

शक्त्या निर्मोकतः स्वात् बहिरहिरिव यः प्रव्रजन् स्वीयगेहात्
छायां मार्गद्रुमोत्थां पथिक इव मनाक् संश्रयेद् देहसंस्थाम्।
क्षुत्पर्याप्तं तरुभ्यः पतितफलमयं प्रार्थयेद् भैक्ष्यमन्नं
स्वात्मारामं प्रवेष्टुं स खलु सुखमयं प्रव्रजेद् देहतोऽपि॥१७

17. Just as a snake discards its slough and moves away, the aspirant should leave home, freeing himself from attachment to family and possessions. Just as a travelle r resorts to the shade of the trees on his way for a short rest and proceeds on his journey, the aspirant may remain in the body (without attachment to it). He should seek as food only the fruits which have fallen of their own from trees and should take ju st enough to satisfy his hunger. In order to attain union with his Self which is bliss itself, he should completely give up identification with his body -mind complex.

Reference may be made here to Brihadaranyaka Upanishad, 4.4.7-- "Just as the lifeless slough of a snake lies, cast off in the ant-hill, even so lies the body (of the enlightened person)". That is to say, he gives up identification with it, though continuing to live in the body as long as his Prarabdha karma lasts.

कामो बुद्धावुदेति प्रथममिह मनस्युद्दिशत्यर्थजातं
तद्गृह्णातीन्द्रियास्यैस्तदनधिगमतः क्रोध आविर्भवेच्च।
प्राप्तावर्थस्य संरक्षणमतिरुदितो लोभ एतत्त्रयं स्यात्
सर्वेषां पातहेतुस्तदिह मतिमता त्याज्यमध्यात्मयोगात्॥१८

18. At first desire for sense objects arises in the mind of human beings. Then the mind wishes to attain those objects. It tries to experience the desired object through the appropriate organ of sense or action. If it does not succeed in getting the desired object, anger arise s. If the object is attained, then the intense desire to protect it from being lost, which is known as greed, springs up. These three, desire, anger and greed are the cause of man's spiritual downfall. The wise man should get rid of these three by concentr ating his mind on the Self (and not allowing it to go in search of sense pleasures).

In Gita, 16.21, the Lord says-- The door to hell is threefold, namely, desire, anger and greed. One should therefore discard these.

In Kathopanishad, II.ii.1, it is said that one who desires immortality should withdraw his senses from external objects and fix the mind on the Self alone.

दानं ब्रह्मार्पणं यत्क्रियत इह नृभिः स्यात्क्षमाऽक्रोधसंज्ञा
श्रद्धास्तिक्यं च सत्यं सदिति परमतः सेतुसंज्ञं चतुष्कम्।
तत् स्याद्बन्धाय जन्तोरिति चतुर इमान् दानपूर्वैश्चतुर्भिः
तीर्त्वा श्रेयोऽमृतं च श्रयत इह नरः स्वर्गतिं ज्योतिराप्तिम्॥१९

19. In this context, what is given away to a deserving recipient, with the attitude that it is an offerin g to the Lord, is called a gift. Freedom from anger, even when affronted, is forbearance. The firm conviction that the teachings of the scriptures and one's Guru are true is what is called faith. The eternal changeless Brahman alone is real. The four obsta cles in the way of a spiritual aspirant are the opposites of these, namely, greed, anger, lack of faith and looking upon the world as real. These four are the cause of man's bondage. Man can cross over these four obstacles by the practice of their opposites, namely, giving of gifts, forbearance, faith and looking upon Brahman alone as real in the absolute sense. Such a person can attain heaven or union with the effulgent gods or even eternal liberation from Samsara in this very birth itself.

This verse is based on a mantra in the Sama Veda known as Setu Sama. In this mantra the four causes of bondage are stated to be greed (or the tendency to cling on to one's possessions), anger, lack of faith in the scriptures and acceptance of the world as the absolute reality. These have to be countered by their opposites.

By this verse Sri Sankara points out that even the Karmakanda of the Vedas, in which this Setu Sama occurs, also has important teachings for the spiritual aspirant who seeks liberation and not only the Jnanakanda. It may be pointed out here that it was Sri Sankara who established that both the Karmakanda and the Jnanakanda are authoritative and are necessary for every one, unlike the Mimamsakas who hold that the Karmakanda alone is valid and the Sankhyas who hold that the Jnanakanda alone is valid.

Here it is said that 'Astikya' is faith. Astikya implies belief in (1) the existence of worlds or spheres of experience other than the present world, (2) rebirth according to one's Karma and (3) the Vedas as authority.

अन्नं देवातिथिभ्योऽर्पितममृतमिदं चान्यथा मोघमन्नं
यश्चात्मार्थं विधत्ते तदिह निगदितं मृत्युरूपं हि तस्य।
लोकेऽसौ केवलाघो भवति तनुभृतां केवलादी च यः स्यात्
त्यक्त्वा प्राणाग्निहोत्रं विधिवदनुदिनं योऽश्नुते सोऽपि मर्त्यः॥२०

20. When one eats food only after having offered to gods and guests, that food becomes nectar for him. Otherwise the food eaten goes in vain (it does not conduce to his spiritual progress). To him who prepares food for his consumption alone, that food is death. In this world the man who eats without offering to gods and guests becomes the very embodiment of sin. The man who does not offer food as an oblation to the Pranas as prescribed in the scriptures also becomes the embodiment of sin.

See Bhagavadgita-3.12- He is verily a thief who enjoys what has been given by the gods without offering anything in return.

Bh.gita- 3.13- Those who prepare food for themselves alone incur sin.

Pranagnihotra- Section 69 of the Mahanarayana upanishad prescribes that the rite of offering food as an oblation to the Pranas should be performed when cooked rice is set before one for eating. A small quantity of the food is to be taken by the fingers and put into the mouth six times, uttering a certain mantra. This constitutes an offering unto the Divine Fire Vaisvanara in the stomach, which is the supreme Brahman itself. (The Lord says in Gita 15.14- Taking the form of Vaisvanara and dwelling in the bodies of all living beings, I, along with Prana and Apana, make the food fit for digestion). By this, the mundane act of eating food to satisfy one's hunger becomes raised to the level of a yajna (sacrifice). This also symbolizes the offering of the finite self into the Infinite Supreme Brahman.

Chandogya upanishad, 7.26.2 says- When the food consumed is pure, the mind becomes pure. When the mind becomes pure, memory is strengthened. When memory becomes strong, all the knots of the heart (the effects of Avidya) are cut asunder. Food becomes pure by being offered to the gods and guests.

लोके भोजस्स एवार्पयति गृहगतायार्थिनेऽन्नं कृशाय
यस्तस्मै पूर्णमन्नं भवति मखविधौ जायतेऽजातशत्रुः।
सख्ये नान्नार्थिने योऽर्पयति न स सखा सेवमानाय नित्यं
संसक्तायान्नमस्माद्विमुख इव परावृत्तिमिच्छेत्कदर्यात्॥२१

21. He who gives food to a famished beggar who has come to his doorstep seeking food is alone fit to be called a truly

generous person. There will always be abundance of food in his house on auspicious occasions such as yajnas, marriages and so on. He will have no enemies at all. But a person who refuses food to those who look up to him, serve him and are friendly to him is not a real friend at all. One would be inclined to turn away in disgust from such a reprehensible person.

Gift of food to a deserving person is the noblest of all gifts. A person who makes such gifts will always have abundant food in his house.

The Mahabharata, Anusasanaparva says:--

"The greatest of all gifts is the gift of food. Therefore one who desires to acquire Punya should gift food. Food is the life of all human beings. All beings are born out of food. The world is sustained by food. Therefore food is praised by the wise" (112.10 & 11).

"There has never been any gift equal to that of food, nor will there ever be. Therefore men wish particularly to gift food. The happiness derived from this gift by both the giver and the receiver is directly perceived, unlike other gifts, the result of which is not directly perceivable (63. 6 & 29).

स्वाज्ञानज्ञानहेतू जगदुदयलयौ सर्वसाधारणौ स्तो
जीवेष्वास्वर्णगर्भं श्रुतय इति जगुर्हूयते स्वप्रबोधे।
विश्वं ब्रह्मण्यबोधे जगति पुनरिदं हूयते ब्रह्म यद्वत्
शुक्तौ रौप्यं च रौप्येऽधिकरणमथवा हूयतेऽन्योन्यमोहात्॥२२

22. The Vedas say that the manifestation of the universe as a reality is only due to ignorance of the Self (Brahman) and sublation of the universe results from the realization of Brahman as the one and only reality. This appearance and sublation of the universe are common to all Jivas, right up to Hiranyagarbha. When the nacre in front is not known as such and is wrongly thought to be silver, it is as if the nacre has merged in silver, just as an object offered into the fire as an oblation becomes one with the fire. But when the nacre is realized as such, the silver disappears into the nacre. This again is as if the silver had become an oblation into the nacre. Similarly, as long as one is in ignorance, only the universe is seen as existing and Brahman remains hidden. This is described here as Brahman being offered as an oblation into the universe. On the dawn of the knowledge that Brahman is the only reality, the universe is seen to have no existence apart from Brahman. It is as if the universe had become merged in Brahman by being offered as an oblation into it.

तुच्छत्वान्नासदासीद् गगनकुसुमवद् भेदकं नो सदासीत्
किंत्वाभ्यामन्यदासीत् व्यवहृतिगतिसन् नास लोकस्तदानीम्।
किं त्वर्वागेव शुक्तौ रजतवदपरो नो विराड्व्योमपूर्वः
शर्मण्यात्मन्यथैतत्कुहकसलिलवत् किं भवेदावरीवः॥२३

23. Before creation nescience was not absolutely non -existent like the skyflower. Nor did it exist as an entit y different from Brahman. But it was different from both, i.e. it was neither non-existent nor existent. (It was indescribable as existent or non-existent). Before creation the world as we now experience did not exist. The Virat (total gross body) which is the cause of the elements beginning with space too did not exist, but appeared only subsequently, like silver appearing on nacre. Therefore, how can nescience (which is neither existent nor non-existent) really cover Brahman? It cannot, just as water conjured up by magic or the illusory water in a mirage cannot really cover the earth on which it appears.

The world is only a transformation of nescience (or Maya). This nescience had no real existence before creation, nor was it totally non-existent, like a 'skyflower'. A flower cannot appear in the open sky without a plant or a tree and so there can be no such thing as a 'skyflower'. Things which can never be experienced, like the horn of a hare, the son of a barren woman or a skyflower are given in Vedanta as examples of absolute non-existence. This is in contrast to nacre-silver or rope-snake, which is actually experienced until it is subsequently realized as illusory.

बन्धो जन्मात्ययात्मा यदि न पुनरभूत्तर्हि मोक्षोऽपि नासी–
द्यद्वद्रात्रिर्दिनं वा न भवति तरणौ किन्तु दृग्दोष एषः।
अप्राणं शुद्धमेकं समभवदथ तन्मायया कर्तृसंज्ञं
तस्मादन्यच्च नासीत्परिवृतमजया जीवभूतं तदेव॥२४

24. The cycle of repeated births and deaths, which is known as bondage, is not real, but is only attributed to the Jiva (individual soul) because of ignorance of the real nature of the Jiva. If bondage does not really exist, it follows that liberation is also not real, because there can be such a thing as liberation only if there is bondage in the first instance. There is no night or day in the sun. The concept of night and day is based only on the sun being seen or not seen. Brahman,

which is pure and without a second, existed without the limiting adjuncts in the form of the vital air and sense organs before creation started (i.e. during Pralaya). At the commencement of creation Brahman, by association with Maya, appeared as Hiranyagarbha, the Creator. This Hiranyagarbha is not in essence different from Brahman. The same Brahman became all the Jivas by association with all the minds which are all modifications of Maya. Thus the Jiva too is not in reality different from Brahman. The apparent difference is only due to the limiting adjunct in the form of the mind, which is only a modification of Maya and is therefore not real in the absolute sense, but has only empirical reality.

प्रागासीद् भावरूपं तम इति तमसा गूढमस्मादतर्क्यं
क्षीरान्तर्यद्वदम्भो जनिरिह जगतो नामरूपात्मकस्य।
कामाद्धातुः सिसृक्षोरनुगतजगतः कर्मभिः संप्रवृत्ता–
द्रेतोरूपैर्मनोभिः प्रथममनुगतैः संततैः कार्यमाणैः॥२५

25. Before creation (i.e. during pralaya) nescience existed as a positive entity (it was neither non-existent nor negative). The universe was then covered by Maya which had merged in Brahman. The universe being not manifest then, it could not be described, nor even conceived, just as water in milk cannot be separately seen. At the end of Pralaya, when fresh creation is to begin, the will of the Creator is prompted by the vasanas resulting from the continuous actions of all Jivas during the past cycles of creation. Maya then becomes transformed as this world of innumerable names and forms, in conformity with the past karmas of Jivas.

According to Advaita Vedanta nescience is not mere absence of knowledge, but is a positive entity. The Lord says in the Gita, ch.5.15, 'knowledge is covered by ignorance'. What covers something else has to be a positive entity. Moreover, nescience is the material cause of the universe. Only a positive entity can be a material cause and not mere Abhava or non-existence. Nescience is neither absolutely real like Brahman nor absolutely false like the horn of a rabbit. It is therefore described as 'anirvachaniya' or indescribable. It has phenomenal or vyaavahaarika reality, like the universe which is a transformation (parinaama) of nescience.

During Pralaya all the Jivas remain merged in Maya along with their vasanas. At the end of Pralaya these vasanas become ripe for manifestation. The Lord then wills "Let me create the worlds" (Aitareya

Upanishad, I.i.1). Each Jiva then gets a body in accordance with his vasanas and the effects of his past karma. See Kathopanishad, II.2.7 which says that Jivas are born as human beings, animals, birds or even plants according to their karma and in conformity with the knowledge acquired in past lives.

चत्वारोऽस्याः कपर्दा युवतिरथ भवेन्नूतना नित्यमेषा
माया वा पेशला स्यादघटनघटनापाटवं याति यस्मात्।
स्यादारम्भे घृतास्या श्रुतिभववयुनान्येवमाच्छादयन्ती
तस्यामेतौ सुपर्णाविव परपुरुषौ तिष्ठतोऽर्थप्रतीत्या॥२६

26. This Maya has four great qualities. It is ever youthful and ever new. It has the capacity to make what is impossible happen. Every action undertaken as a result of this Maya is sweet in the beginning. Maya conceals the knowledge about Brahman contained in the Srutis. Isvara and Jiva both dwell in this Maya like two birds on a tree. The Jiva experiences external objects through the sense orga ns and feels happiness or misery, while Isvara is not affected by them.

This verse is based on the Rigveda, 8.6.16.3. There Maya is described as a girl having the above four qualities. Maya has two powers, the veiling power (Avarana sakti) and the projecting power (Vikshepa sakti). Maya veils Brahman and projects the universe. It thus makes the impossible happen. Brahman reflected in pure (Sattvic) Maya is Isvara (God). The Jiva or individual is Brahman reflected in Avidya, which is impure Maya because of the admixture of Rajoguna and Tamoguna. It is therefore stated in this verse that both Isvara and Jiva dwell in Maya. The comparison with two birds on the same tree is based on Mundakopanishad, III.i.1, which says:--"Two birds that are ever associated with each other reside on the same tree (standing for the body). One of them, (the Jiva), eats the fruits (i.e. experiences the results, good and bad, of its karma) because of identification with the body. The other, Isvara, looks on without eating. Isvara has no karma to be experienced and no identification with the body. Isvara controls Maya, while the Jiva is under the control of Maya.

All actions undertaken are sweet in the beginning-- The Jiva undertakes various actions with the object of attaining happiness, prompted by Maya or ignorance of the truth that he is Brahman. He feels happy when he starts such action, only to realize ultimately that all such actions ultimately lead only to sorrow, because nothing obtained by action can give everlasting happiness. Only the realization that one is in reality Brahman will give eternal happiness unmixed with the slightest trace of misery. This knowledge, which is contained in the Upanishads, is concealed by ignorance and so the Jiva looks upon himself as a limited individual. See Gita, 5.16.

Maya makes the impossible happen-- Sri Sankara gives, in Mayapanchakam, some instances of this. It imposes on Brahman, which is eternal and devoid of parts and which is pure Consciousness, the false distinctions as the world, individual souls and God. It makes even those who have mastered all the scriptures no different from animals by tempting them with wealth and the like. It makes Brahman which is infinite bliss, pure consciousness and non-dual, struggle in the ocean of *samsaara* by associating it with the body made up of the five elements. It imposes on Brahman which is devoid of qualities, the distinctions of colour, caste, etc, and attachment to wife, son, possessions and the like. It creates even in non-dual Brahman distinctions such as Brahmaa, Vishnu and Siva and deludes even the learned into thinking that they are different from one another.

एकस्तत्रास्त्यसङ्गस्तदनु तदपरोऽज्ञानसिन्धुं प्रविष्टो
विस्मृत्यात्मस्वरूपं स विविधजगदाकारमाभासमैक्षत्।
बुद्ध्यान्तर्यावदैक्षद्विसृजति तमजा सोऽपि तामेवमेक–
स्तावद्विप्रास्तमेकं कथमपि बहुधा कल्पयन्ति स्ववाग्भिः॥२७

27. Isvara is totally unattached. The Jiva, being immersed in the ocean of nescience, forgets his own real nature (as Brahman) and sees the world of multifarious names and forms as real, though they are only appearances and have no reality apart from the Self (or Brahman). But when, his intellect having become purified and free from desires and their consequences such as anger, greed, etc, he withdraws his sense organs from external objects and concentrates his mind on the Self within, he realizes his nature as Brahman. Then Maya gives up her control over him and he too frees himself from Maya. This one Self is described by the sages as having taken the form of various gods, but this is only for the purposes of the ritualistic portion of the Vedas. In reality the Self (Brahman) is only one, without a second.

Rigveda,I.164.46 says:-

"They speak of Indra, Mitra, Varuna. Agni and the Divine, winged Suparna,

The One Being the wise call by many names as Agni, Yama, Matarisvan".

See also Kathopanishad, 2.1.1-- A rare discriminating individual turns his eyes (i.e. all his sense organs) away from external objects and then sees the indwelling Self.

नायाति प्रत्यगात्मा प्रजननसमये नैव यात्यन्तकाले
यत्सोऽखण्डोऽस्ति लैङ्गं मन इह विशति प्रव्रजत्यूर्ध्वमर्वाक्।
तत्कार्श्यं स्थूलतां वा न भजति वपुषः किन्तु संस्कारजातैः
तेजोमात्रा गृहीत्वा व्रजति पुनरिहायाति तैस्तैस्सहैव॥२८

28. The indwelling self, being non-different from the Supreme Self (Brahman), is infinite and so all-pervading. It cannot therefore be said that the indwelling self enters the womb when a child is conceived. Nor can it be said that it leaves the body when a person dies. It is the subtle body, constituted of the mind and the sense organs, that enters the physical body when a child is conceived and leaves the physical body when a person dies. Birth is the entry of the subtle body into the physical or gross body and death is the departure of the subtle body from the gross body. On death the subtle body goes to the higher or lower worlds according to the karma of the person. The self does not take on the characteristics of the gross body such as leanness, stoutness, etc. The subtle body, along with the sense organs (which form part of it) and the samskaras, departs from the gross body on death. After sojourn in higher or lower worlds, it comes back to this world to take on another gross body.

The subtle body consists of the five organs of perception (jnanendriyas), the five organs of action (karmendriyas), the five vital airs (prana, apana, vyana, samana and udana), the mind (manas) and the intellect (buddhi). It is the subtle body which transmigrates from one physical body to another. The physical body perishes on death, but the subtle body continues until ignorance is destroyed by the realization of Brahman (Brahma-sakshatkara). When the subtle body leaves the physical body it carries with it the knowledge acquired by the person, the effects of his karma (punya and papa) and the impressions of past actions (samskaras) (See Brihadaranyaka Upanishad, IV.iv.2). The pure Atma, being eternal and all-pervading, has neither birth nor death, nor can there be any question of its going from one place to another. See also Bhagavad gita, 15.8.

How the *jiva* takes a new body

Br.Up.4.4.3, Sri Sankara's Bhashya says :--

Now the question is, when the self loaded with knowledge, etc, is about to take up another body, does it leave the old body and go to another, like a bird going to another tree? Or is it carried by another body serving as a vehicle to the place where, according to its past work, it is to be born? Or does it stay here, while its organs become all-pervading and

function as such? Or do the organs remain contracted within the limits of the body as long as the *jiva* remains in that particular body, but when the *jiva* departs, do the organs become all-pervading, like the light of a lamp when its enclosure is removed and contract again when a new body is taken up? (These are the views, respectively, of the Jains, the Devataavaadins, the Saankhyas and Vedanta). The answer is: Though the organs are by nature all-pervading and infinite (in their form as the presiding deities), since the new body is made in accordance with the person's work, knowledge and past impressions, the functions of the organs also contract or expand accordingly. Therefore the impressions called past experience, under the control of the person's knowledge and work, stretch out, like a leach, from the body, retaining their seat in the heart, as in the dream state, and build another body in accordance with his past work; they leave their seat, the old body, when a new body is made ready. An illustration on this point is given in 4.4.3.

Br.up.4.4.3. Bhashya---

The following example illustrates how the *jiva* passes from one gross body to another. Just as a leach, which wants to go from one leaf to another, stretches the front part of its body and takes hold of the new leaf and then draws the hind portion of the body away from the old leaf and onto the new leaf, so also, the *jiva* takes hold of the new body and only thereafter leaves the old body. This is similar to what happens when going from the waking to the dream state. In the dream state the person identifies himself with his dream body and completely dissociates himself from his waking state body. The presiding deities of all the organs also take their places in the new body. The nature of the new body, whether it is that of a human being or of a god, or of an animal or other creature, depends on the past karma, knowledge and impressions (*vasanas)* of the particular individual. The Mundaka Up. says--"He who longs for objects of desire, thinking highly of them, is born along with those desires in a situation in which he will be able to realize those desires"(3.2.2). Desire is therefore the cause of repeated births and deaths. Total elimination of desire is the means to liberation.

Regarding how a new body is formed, the example of a goldsmith taking an old ornament and converting it into a new one is given in Br.up.4.4.4.

Br.up.3.2.13. Bhashya---

Karma is the cause of repeated births.

Katha up. 2.2.7—The *jiva* is born according to his karma and knowledge as a human being, animal, bird, tree, etc.

<u>Proof of existence of past births</u>

Ch.up.6.11.3. Bhashya--- When separated from the *jiva* (soul), the (gross) body dies, but the soul does not die. From the fact that as soon as a creature is born, it hankers after breast-feeding and experiences fear, etc, it is clear that it has memory of similar experiences in past lives.

Moreover, since rites like *agnihotra* have some purpose to serve, it follows that the soul does not die.

The next verse is based on a story in Rigveda (8.1.20 & 8.1.21).

आसीत्पूर्वं सुबन्धुर्भृशमवनिसुरो यः पुरोधास्सनातेः
ब्राहम्यात् कूटाभिचारात् स खलु मृतिमितस्तन्मनोऽगात् कृतान्तम्।
तद्भ्राता श्रौतमन्त्रैः पुनरनयदिति प्राह सूक्तेन वेद–
स्तस्मादात्माभियुक्तं व्रजति ननु मनः कर्हिचिन्नान्तरात्मा॥२९

29. Long ago a king named Sanathi had a learned and capable priest by name Subandhu. This priest died as a result of imprecatory rites performed against him by some Brahmanas. His subtle body went to Yama's abode. His brother chanted some Vedic mantras and brought the subtle body back to the earth. This story is narrated in a sukta in the Rigveda. From this it is clear that it is the subtle body that leaves the physical body on death and transmigrates and not the indwelling self. (This story from the karma kanda of the Veda further supports what has been said in verse28).

एको निष्कम्प आत्मा प्रचलति मनसा धावमानेन तस्मिन्
तिष्ठन्नग्रेऽथ पश्चान्न हि तमनुगतं जानते चक्षुराद्याः।
यद्वत्पाथस्तरङ्गैः प्रचलति परितो धावमानैस्तदन्तः
प्राक् पश्चादस्ति तेषां पवनसमुदितैस्तैः प्रशान्तैर्यथावत्॥३०

30. The one non-dual Self, which is in reality devoid of any movement or action of any kind, appears to move when the mind moves. Though the Self is within the mind and also all around it, being all-pervasive, the eye and other sense organs cannot know it. Just as the water in the ocean appears to be agitated because of the waves caused by the wind and attains its natural calm state when the wind ceases, the Self also attains its natural calm motionless state when the mind becomes calm.

The next verse is based on Brihadaranyaka Upanishad, I.iv.17. It is being interpreted below in accordance with Sri Sankara's Bhashya on this mantra.

एकाक्यासीत् पूर्वं मृगयति विषयानानुपूर्व्याऽन्तरात्मा
जाया मे स्यात् प्रजा वा धनमुपकरणं कर्म कुर्वंस्तदर्थम्।
क्लेशैः प्राणावशेषैर्महदपि मनुते नान्यदस्माद् गरीय–
स्त्वेकालाभेऽप्यकृत्स्नो मृत इव विरमत्येकहान्याऽकृतार्थः॥३१

31. The worldly man who identifies himself with his body and organs because of nescience feels lonely before he gets married and yearns for a wife. Having got a wife, he desires to have children and enough wealth to maintain himself and his family. He strains his every nerve to the utmost for the sake of his family. He does not consider anything else, however valuable, to be superior to these (wife, children and wealth), so deeply is he attached to them. If he does not get any one of these, he considers himself to be incomplete. If he loses even one of these he considers his life to be unfulfilled and wasted. Although alive, he is then as good as dead. He loses all enthusiasm and plunges into despondency.

नासीत्पूर्वं न पश्चादतनुदिनकराच्छादको वारिवाहो
दृश्यः किं त्वन्तरासौ स्थगयति स दृशं पश्यतो नार्कबिम्बम्।
नो चेदेवं विनार्कं जलधरपटलं भासते तर्हि कस्मा-
त्तद्वद्विश्वं पिधत्ते दृशमथ न परं भासकं चालकं स्वम्॥३२

32. The cloud which appears to conceal the sun which is much bigger than itself did not exist before the rainy season and is not seen after the end of that season. That cloud, which exists only in between these two periods, cannot really conceal the sun. It only obstructs the sight of the person who tries to see the sun. If the cloud really concealed the sun, the cloud itself would not be visible, because it becomes visible only because of the light of the sun. In the same way, the universe, which is illumined and enabled to function only because of the supreme Self, conceals the Self from the intellect of human beings.

The cloud owes its origin to the sun's heat. We are able to see the cloud only because of the light of the sun. It is this same cloud which obstructs our view of the sun. Similarly, the universe which has its origin in Brahman (Self) and which is illumined by Brahman, presents itself before us and prevents us from knowing Brahman. Brahman can be known only if the intellect and the sense organs are withdrawn from the external universe.

भुञ्जानः स्वप्नराज्यं ससकलविभवो जागरं प्राप्य भूपो
राज्यभ्रष्टोऽहमित्थं न भजति विषमं तन्मृषा मन्यमानः।
स्वप्ने कुर्वन्नगम्यागमनमुखमघं तेन न प्रत्यवायी
तद्वज्जाग्रद्दशायां व्यवहृतिमखिलां स्वप्नवद्विस्मरेच्चेत्॥३३

33. A person dreams that he is a king enjoying all regal splendour. But when he wakes up he realizes that what he saw in the dream was all false. He does not, on that account, grieve, thinking, "I, a king, have been deprived of my kingdom". Even if he had dreamt that he had committed improper acts such as an illicit relationship, he does not thereby become a sinner. So also, if a person awakens to the Reality, Brahman, even the actions performed during the waking state will not bind him and they will be forgotten, like actions performed in dream.

When the realization that he is not the body-mind complex dawns on a person, all his accumulated karma gets burnt off, as said in Bhagavadgita, 4.37. The actions performed after realization will not produce any bondage. Only the karma which gave rise to the present body, known as Prarabdhakarma, will have to run its course. On the exhaustion of the Prarabdhakarma the body falls and the Jivanmukta becomes a Videhamukta.

The waking state is similar to the dream state in that, in both the states, the Reality, Brahman, is not known and what is unreal is projected as real. During dream everything that is seen and experienced looks real. But when the dreamer wakes up he realizes that all that had no existence at all. Similarly, as long as identity with the body-mind complex continues because of beginningless nescience, everything experienced in the waking state is looked upon as real. But when nescience is removed by the realization that one is not the body-mind complex, but the pure Self, the world is seen to have no reality. Thereafter the joys and sorrows of the body cease to have any effect on the person. Such a person, who has realized that he is the pure Self, is a Jivanmukta.

स्वप्नावस्थानुभूतं शुभमथ विषमं तन्मृषा जागरे स्या–
ज्जाग्रत्यां स्थूलदेहव्यवहृतिविषयं तन्मृषा स्वप्नकाले।
इत्थं मिथ्यात्वसिद्धावनिशमुभयथा सज्जते तत्र मूढः
सत्ये तद्भासकेऽस्मिन्नहह कुत इदं तन्न विद्मो वयं हि॥३४

34. All that is experienced in dream, whether good or bad, is found, on waking up, to be false. Whatever is done by the gross body in the waking state is not found to exist in dream. Thus, even though everything that happens in both these states is proved to be false, it is a pity that the deluded human being clings to these false things, being totally ignorant of that Self, the only Reality, which illumines both these states. We

are unable to understand this strange phenomenon (which is caused by Maya).

The idea contained in this verse is similar to what is expressed in the following statement in Sri Sankara's Bhashya on Katha upanishad, I.iii.12:--

"Alas, how inscrutable and strange is this Maya, that every being, though in reality none other than the Supreme Being, does not grasp that fact even when repeatedly instructed, but identifies himself with his body and sense organs though never taught to do so".

जीवन्तं जाग्रतीह स्वजनमथ मृतं स्वप्नकाले निरीक्ष्य
निर्वेदं यात्यकस्मात् मृतममृतममुं वीक्ष्य हर्षं प्रयाति।
स्मृत्वाप्येतस्य जन्तोर्निधनमसुयुतिं भाषते तेन साकं
सत्येवं भाति भूयोल्पकसमयवशात्सत्यता वा मृषात्वम्॥३५

35. On dreaming that a relation, who was seen in the waking state as alive, had died, a man becomes dejected, without reason (in the dream). Later, on waking up and finding that the same relation is alive, he becomes happy. Though remembering having seen him as dead in dream he converses with him in the waking state when he sees the same person as alive. Thus a person considers what he sees in the waking state as real because it lasts for a long period and what is seen in dream as false because it lasts only for a short period.

In this context Mandukya Karika, ch.2, verses 6 and 7 are relevant. Verse 6 says that what does not exist in the beginning and at the end is unreal. By this test things experienced in the waking state as well as those in dream are equally unreal. Verse 7 points out that the objects of the waking state are contradicted in the dream state. For example, a man goes to bed after a full meal, but soon dreams that he is extremely hungry. A man who dreams that he has eaten a hearty meal, wakes up feeling very hungry. Because of these reasons, things experienced in both the states are equally unreal. But though they are both unreal, it is admitted that there is a difference between the two. In his Bhashya on Brahma sutra 2.2.29 Sri Sankara points out that there is a difference between the dream state and the waking state. The difference consists in the perceptions in dream being sublated immediately afterwards and the other not. To a man who has woken up from sleep the objects perceived in dream never had any existence at all, for he says “I falsely imagined that I was in the company of great men. In fact, I never came in contact with great men; this delusion arose because my mind was overpowered by sleep”. But an object seen in the waking state, such as a pillar, is not thus sublated under any condition. Moreover, dream vision is a kind of remembrance, whereas the visions of the waking state are forms of

perception. The difference between remembrance and perception, consisting in the absence and presence of objects, is well known.

स्वप्नस्त्रीसङ्गसौख्यादपि भृशमसतो या च रेतश्च्युतिः स्या–
त्सा दृश्या तद्वदेतत्स्फुरति जगदसत्कारणं सत्यकल्पम् ।
स्वप्ने सत्यः पुमान् स्याद्युवतिरिह मृषैवानयोः संयुतिश्च
प्रातः शुक्रेण वस्त्रोपहतिरिति यतः कल्पनामूलमेतत् ॥३६

36. A man dreams that he is enjoying the pleasure of union with a woman. Though this union is unreal, it is seen that there is discharge of the gener ative fluid because of the dream. Similarly, this universe which arises from unreal nescience, is seen as real. In the dream the man is real, but the woman as well as the union of the two are both unreal, but this unreal cause produces the real effect of s taining of the garment. Similarly the unreal nescience (or Maya which cannot be experienced by us) produces this universe which we actually experience and look upon as real. (The reality of the universe is, however, only empirical or vyaavahaarika and not absolute or paaramaarthika).

The use of such an illustration here may shock our sensibility, but the explanation seems to be that sages never shied away from looking at the facts of life in the face and they did not hesitate to use such telling examples if thereby they could bring home their teachings effectively to the ordinary man. This illustration appears also in verses 101 and 102 (ch.8) of Prabodhasudhaakara, another work of Sri Sankara. So it is not likely to be an interpolation.

The next verse is based on Brihadaranyaka Upanishad, 4.3.14.

पश्यन्त्याराममस्य प्रतिदिवसममी जन्तवः स्वापकाले
पश्यत्येनं न कश्चित्करणगणमृते मायया क्रीडमानम् ।
जाग्रत्यर्थव्रजानामथ च तनुभृतां भासकं चालकं वा
नो जानीते सुषुप्तौ परमसुखमयं कश्चिदाश्चर्यमेतत् ॥३७

37. Everyone sees the play of this Self everyday in dream (everything projected by the mind in dream is illumined by the Self). But no one sees the Self who plays by the power of Maya and without any or gans whatever. So also, no one sees the Self who illumines all objects and all embodied beings and makes them capable of functioning in the waking state. Nor does any one see the Self in the state of deep sleep even though the supreme bliss of the Self is experienced then. This is most surprising.

In the waking state all living beings function only because of the Self which imparts consciousness to them. In dream the sense organs are dormant, but the mind creates objects by the power of the latent vasanas and these objects are experienced only because of the light of consciousness of the Self. In deep sleep the mind also becomes dormant. Then the bliss of the Self is experienced. Thus in all the three states the Self is present. Yet no one realizes the presence of the Self in any of these states.

स्वप्ने मन्त्रोपदेशः श्रवणपरिचितः सत्य एष प्रबोधे
स्वाप्नादेव प्रसादादभिलषितफलं सत्यतां प्रातरेति ।
सत्यप्राप्तिस्त्वसत्यादपि भवति तथा किं च तत्स्वप्रकाशं
येनेदं भाति सर्वं चरमचरमथोच्चावचं दृश्यजातम् ॥३८

38. If a man dreams that a mantra has been imparted to him by a Guru and that he has repeated it a number of times in the dream, then, on waking up he will find that the mantra has borne fruit. If a person dream s that God has appeared before him and conferred His grace on him, he will find the next morning that what he wished for has been achieved. Thus, even though the dream is not real, it gives rise to a real result in the waking state. Similarly, though the Upanishads have only empirical and not absolute reality, they give rise to the knowledge of Brahman which is absolutely real. It is by the light of consciousness of Brahman that human beings, animals, birds, and all other living beings which are capable of motion, as well as stationary beings such as plants and trees (which are also jivas) have consciousness. All objects in this universe, whether superior or inferior, owe their existence only to Brahman on whom they are superimposed.

The doubt answered in this verse is-- since everything in this universe, including the Upanishads, is the creation of Maya and is therefore not real in the absolute sense, Brahman, who is known from the Upanishads, cannot have absolute reality. This doubt is answered by giving instances where a dream, which is not even empirically real, gives rise to results in the waking state which have empirical reality.

मध्यप्राणं सुषुप्तौ स्वजनिमनुविशन्त्यग्निसूर्यादयोऽमी
वागाद्याः प्राणवायुं तदिह निगदिता ग्लानिरेषां न वायोः ।
तेभ्यो दृश्यावभासो भ्रम इति विदितः शौक्तिकारौप्यकल्पः
प्राणायामव्रतं तच्छ्रुतिशिरसि मतं स्वात्मलब्धौ न चान्यत् ३९

39. In dreamless sleep the organs such as speech, etc, merge in the vital air (Prana), which is the source of their manifestation in the waking state. Similarly, when fire is extinguished, it merges in air. When the sun sets, it also merges in air. The same is the case with the moon. (See Chandogya Upanishad, IV.3). In Brihadaranyaka Upanishad, I.5.21, it is said that the organs began to compete with one another, each one saying that it would go on working without any rest, but after a while all of them became tired. Only Prana, the vital air, did not feel any fatigue at all. Similarly, fire, the sun, the moon and other deities tried to work without respite, but they also became tired. Air alone did not become tired at all. Air or Vayu among the deities is the same as Prana or vital air among the organs. The knowledge obtained through the sense organs can be erroneous like the silver seen on nacre. Therefore the Upanishad says that for realization of the Self one should meditate on Prana and not on the organs.

Sri Sankara says in his Bhashya on Br. Upanishad, I.3.7 that by identification with Prana one becomes his true self as Prajapati. Thus meditation on Prana, which is the means to identification with Prana, is recommended in this verse. Pranayamavrata may also be taken as the practice of Pranayama by which the breath is controlled. Control of the breath results in control of the mind also, since both are aspects of the same entity, Prana being Kriyasakti and the mind Jnanasakti.

नोऽकस्मादार्द्रमेधः स्पृशति च दहनः किन्तु शुष्कं निदाघा–
दार्द्रं चेतोऽनुबन्धैः कृतसुकृतमपि स्वोक्तकर्मप्रजार्थैः ।
तद्वज्ज्ञानाग्निरेतत्स्पृशति न सहसा किन्तु वैराग्यशुष्कं
तस्माच्छुद्धो विरागः प्रथममभिहितस्तेन विज्ञानसिद्धिः ॥४०

40. Fire does not burn wet firewood, but if the firewood has been dried by the heat in the atmosphe re in summer, then fire will burn it. Similarly, the fire of Self -knowledge cannot enter the mind of a person who is deeply attached to his family, wealth and possessions, even if he has acquired considerable religious merit (punya) by the performance of V edic rituals, by begetting a virtuous son and by using his wealth for noble purposes. Only if he has developed strong detachment can Self-knowledge dawn in his mind. Therefore the scriptures declare that the acquisition of pure detachment is essential for a person who seeks Self -realization.

यत्किञ्चिन्नामरूपात्मकमिदमसदेवोदितं भाति भूमौ
येनानेकप्रकारैर्व्यवहरति जगद्येन तेनेश्वरेण ।
तद्वत्प्रच्छादनीयं निभृतरशनया यद्वदेतद्द्विजिह्वः
तेन त्यक्तेन भोज्यं सुखमनतिशयं मा गृधोऽन्यद्धनाद्यम् ॥४१

41. Everything in this world, being only name and form, is unreal from the absolute point of view. All things appear to have reality and function in various ways only because of the substratum, Brahman, on which they are superi mposed. This universe should be covered by that supreme Being, just as the illusory snake is covered by the rope on the recognition that what is in front is only a rope (and not a snake). By renunciation alone, can the unsurpassed bliss of Brahman be enjoyed and so one should not covet impermanent things like wealth and possessions.

A rope is mistaken for a snake in dim light. When, subsequently, it is realized that there was only a rope and no snake, it can be said that the illusory snake has been covered by the rope. In the same way, because of ignorance of the substratum, Brahman, which alone is real, the universe appears as real. But what appears as the universe is in reality nothing but Brahman. It is therefore said in this verse that the universe, consisting of names and forms, should be looked upon as the supreme Being alone. The attainment of this realization will lead to supreme bliss and this attainment is possible only when total detachment is acquired by giving up desires for all other objects. This verse is based on the first mantra of the Isavasya Upanishad-- "All this, that moves in this universe, should be covered by God. Protect (your Self) through that detachment. Do not covet any one's wealth".

जीवन्मुक्तिर्मुमुक्षोः प्रथममथ ततो मुक्तिरात्यन्तिकी च
तेऽभ्यासाज्ज्ञानयोगाद् गुरुचरणकृपापाङ्गसङ्गेन लब्धात् ।
अभ्यासोऽपि द्विधा स्यादधिकरणवशाद् दैहिको मानसश्च
शारीरस्त्वासनाद्यो ह्युपरतिरपरो ज्ञानयोगः पुरोक्तः ॥४२

42. A person who yearns for libera tion (Mumukshu), who has already acquired the preceding three pre -requisites, becomes first a Jivanmukta, one who is liberated even while alive. Thereafter he continues in the body till the Prarabdhakarma which gave rise to the present body is exhausted. W hen his body falls he becomes a Videhamukta. Both Jivanmukti and Videhamukti are attained only by the compassionate glance of the Guru, by repeated practice of Asana, Pranayama, etc and

by constant meditation on the Self. Repeated practice is of two kinds, by the body and by the mind. That by the body consists of Asana, Pranayama and Pratyahara. That by the mind consists of Sama, the control of the mind, Dama, control of the sense organs, etc (as stated in detail below). Hearing, reflection and meditation on the Self, which constitute Jnanayoga have already been hinted at earlier(in verse 3).

The pre-requisites for a spiritual aspirant---

साधनचतुष्टयम् (Saadhanachatushtayam)-- See notes under verse 4 above.

Videhamukti- Karma, in the sense of results of actions performed, is divided into three categories . (1) *sanchita karma*—the accumulated results of actions performed in past births, (2) *praarabdha karma*-- those results of past actions which have given rise to the present body and (3) *aagaami karma*—the results of actions performed in the present birth. On the dawn of Self-knowledge the first category is completely destroyed along with the third category acquired upto the time of attainment of knowledge. After the dawn of Self-knowledge any action performed does not produce any result in the form of merit or demerit. The second category is not destroyed on the attainment of Self-knowledge, but has to be exhausted only by being actually experienced. On the exhaustion of this category of karma the body of the enlightened person falls and the *jivanmukta* becomes a *videhamukta.*

See Sri Sankara's Bhashya on Brihadaranyaka Upanishad,1.4.7:—.

The past actions that gave rise to the present body must necessarily produce their results and so the body, mind and organs will continue to function even after the attainment of Self-knowledge, just as an arrow that has already been discharged must continue to move forward until its force is exhausted.

Asana, Pranayama and Pratyahara-- These are three limbs of Patanjali's Yoga. They are, respectively, posture for meditation, regulation of vital force and control of the senses--See Yogasutra 2.29.

Sravana, Manana and Nididhyasana- (Hearing, reflection and meditation)-- श्रवणं,मननं,निदिध्यासनं

These terms are already explained in the notes under verse 13 above.

सर्वानुन्मूल्य कामान् हृदि कृतनिलयान् क्षिप्तशङ्कुनिवोच्चै–
दीर्यद्देहाभिमानस्त्यजति चपलतामात्मदत्तावधानः ।
यात्यूर्ध्वं स्थानमुच्चैः कृतसुकृतभरो नाडिकाभिर्विचित्रं
नीलश्वेतारुणाभिः स्रवदमृतभरं गृह्यमाणात्मसौख्यः ॥४३

43. A person who has attained purity of mind by the performance of duties without desire for the fruit in past lives is able to get rid of all the desires which had taken strong root

in his mind over innumerable lives. He becomes free from identification with his body and his mind is ever fixed in the Atma. His mind is free from all vacillation. He enjoys the Bliss of Brahman as a Jivanmukta. When his body fa lls on the exhaustion of his Prarabdhakarma he becomes a Videhamukta. Some seekers after liberation wrongly think that the path to liberation is through the 'Nadis' which are of different colours.

This verse is based on Brihadaranyaka Upanishad, IV. iv. 7, 8 and 9. In the Bhashya on IV. iv. 9 Sri Sankara says that the Nadis or nerves are described by seekers after liberation as blue, red, green, etc. These white and other colours refer to some other path than that of the knowledge of Brahman. The Jivanmukta is liberated here itself. For him there is no going to any other place or world and so there is no question of path for him. Sri Sankara says--"The white and other paths that the Yogis speak of as the paths of liberation are not really so, for they fall within the range of relative existence. They lead only to the world of Hiranyagarbha and the like; for they apply to the exit through particular parts of the body. The path of liberation is actually the absorption of the body and organs such as the eye in this very life, like a lamp becoming extinguished, when transmigration (or further birth) is impossible because of the exhaustion of all desires" .

प्रापश्यद्विश्वमात्मेत्ययमिह पुरुषः शोकमोहाद्यतीतः
शुक्रं ब्रह्माध्यगच्छत्स खलु सकलवित्सर्वसिद्ध्यास्पदं हि ।
विस्मृत्य स्थूलसूक्ष्मप्रभृतिवपुरसौ सर्वसंकल्पशून्यो
जीवन्मुक्तस्तुरीयं पदमधिगतवान् पुण्यपापैर्विहीनः॥४४

44. The person who has realized the entire universe to be his own Self goes beyond grief and delusion even while living in this world, because he has attained Brahman which is pure and the abode of all powers. He has given up identification with the body-mind complex, is free from all thought of external objects and is beyond punya and papa. He i s a Jivanmukta, having attained the fourth state beyond waking, dream and deep sleep.

Grief results from the loss of something held dear or the failure to get some desired object. When a person has realized that everything in this universe is his Self alone, there is nothing different from him which he can desire to get, nor can there be any question of loss of anything. The causes of grief being thus removed, there can never be any grief for him. Delusion is mistaking one thing for another, such as looking upon the ephemeral and unreal world as eternal and real. This also cannot

happen to a person who sees nothing different from the Self. This verse is based on Isavasyopanishad, 7-- To one for whom all beings have become his Self, what delusion or sorrow can there be?

यः सत्त्वाकारवृत्त्वौ प्रतिफलति युवा देहमात्रावृतोऽपि
तद्धर्मैबाल्यवार्द्ध्यादिभिरनुपहतः प्राण आविर्बभूव ।
श्रेयान् साध्यस्तमेतं सुनिपुणमतयः सत्यसंकल्पभाजो–
प्यभ्यासाद् देवयन्तः परिणतमनसा साकमूर्ध्वं नयन्ति ॥४५

45. The Jivatma (individual soul) is the reflection of Brahman in the mind which is made up of the Sattva parts of the five subtle elements. This Jivatma is in essence Sattvic and is associated with the Prana or vital forc e, which is the power of action (Kriyasakti). Though the Jivatma is enveloped by the body, mind and sense organs, it is not in reality tainted by the characteristics of the body such as youth, old age, etc. (These qualities are wrongly attributed to the Ji va because of ignorance of its real nature). The Jiva is an exalted being (since it is really Brahman itself) and has the capacity to become liberated from the apparent bondage which does not really exist, but is wrongly attributed to it. This liberation i s achieved by the individual who has a subtle intellect, who concentrates his mind on Brahman, the only Reality (by withdrawing the mind and senses from all external objects) and who practises the disciplines such as Asana, Pranayama, Pratyahara and Jnanay oga mentioned in verse 42. Liberation is the realization of the identity of the Jiva and Brahman by the removal of the identification with the body -mind complex. This is attained when the mind takes on the form of Brahman. The mind modified in the form of Brahman continues till the fall of the body on the exhaustion of the Prarabdhakarma. The individual in this state is a Jivanmukta. When the body falls he becomes a Videhamukta.

This verse is based on a Rigveda mantra. The word 'yuva' in that mantra has the meaning 'effulgent'. That meaning has been given here also.

Though the mind modified in the form of Brahman continues to exist, it does not cause any bondage, because it is free from Vasanas and their consequences such as attachment and aversion. It is like a roasted seed which, though resembling a seed in appearance, has lost the power of germination. Any Karma done by a Jivanmukta is really Akarma and so does not produce any bondage (See Gita, 4.18).

Reference may also be made here to Katha Upanishad, I. iii. 12 which says:-- He is hidden in all beings and so is not manifest (to all). But by those who have a subtle intellect and have the capacity to see subtle things He can be seen.

प्रायोऽकामोऽस्तकामो निरतिशयसुखायात्मकामस्सदासौ
तत्प्राप्तावाप्तकामः स्थितचरमदशस्तस्य देहावसाने ।
प्राणा नैवोत्क्रमन्ति क्रमविरतिमिताः स्वस्वहेतौ तदानीं
क्वायं जीवो विलीनो लवणमिव जलेऽखण्ड आत्मैव पश्चात् ॥४६

46.He who has become almost totally free fro m desire for sense objects, whose desires have been extinguished, always yearns only for the Atma, the attainment of which would result in his experiencing the infinite bliss of Brahman. On attaining the Atma he becomes fulfilled. Thereafter he continues in the body as a Jivanmukta, one who is liberated even while living on this earth, till his Prarabdhakarma is exhausted, when his body falls. On the fall of the gross body his organs do not depart to any other world (as they do in the case of those who are still in ignorance). The organs become united in the subtle body and the subtle body merges in its cause, the Self (See Bhashya on Br. Up, III. ii. 11 and IV. iv. 7). After that, where is this Jiva? There is no entity as Jiva left. He remains merged in th e Infinite Brahman, just as salt dissolved in water becomes one with the water.

पिण्डीभूतं यदन्तर्जलनिधिसलिलं याति तत्सैन्धवाख्यां
भूयः प्रक्षिप्तमस्मिन्विलयमुपगतं नामरूपे जहाति ।
प्राज्ञस्तद्वत्परात्मन्यथ भजति लयं तस्य चेतो हिमांशौ
वागग्नौ चक्षुरर्के पयसि पुनरसृग्रेतसी दिक्षु कर्णौ ॥४७

47. When sea water is heated, the water evaporates and a solid mass is left, which is known by the name 'salt'. If this salt is thrown back into the water, it dis solves and merges with the water, losing its name and form. Similarly, a person who has realized that he is the Self (Brahman) becomes one with Brahman, giving up his name and form when his body falls and he becomes a Videhamukta. Then his mind merges in the moon, speech in fire, eyes in the sun, blood and seed in water and ears in the quarters.

This verse is based on Br. Up. II. iv. 12 and III. ii. 13. See also Mundakopanishad, 3.2.8 and Prasnopanishad, VI. 5.

'His mind merges in the moon', etc -- The meaning of these statements is that the presiding deities of the organs, who gave the organs the power to function, withdraw their help when the person is about to die. The organs then become united in the subtle body. In the case of a Jivanmukta, on the fall of the gross body, the subtle body merges in the Self, as stated in verse 46 above. See Bhashya on Br. Up. 4.4.1 and 4.4.2.

क्षीरान्तर्यद्वदाज्यं मधुरिमविदितं तत्पृथग्भूतमस्मा–
द्भूतेषु ब्रह्म तद्वद् व्यवहृतिविदितं श्रान्तविश्रान्तिबीजम् ।
यं लब्ध्वा लाभमन्यत् तृणमिव मनुते यत्र नोदेति भीतिः
सान्द्रानन्दं यदन्तः स्फुरति तदमृतं विद्ध्यतो ह्यन्यदार्तम् ॥४८

48. The presence of ghee in milk is known by the sweetness of milk. That ghee is different from the milk though it is inside the milk. Similarly, the presence of Brahman or the Self in all creatures is known by the fact that the creatures are able to perform activities. That Brahman, who is different from the creatures, is the place of rest of all creatures w ho are fatigued by the activities in the waking and dream states. (In deep sleep all beings are united with the Self and are free from all the sorrows of the other two states, as stated in Chandogya Upanishad, 6.8.1 and 6.8.2).The man of realization, havin g attained Brahman, considers everything else as insignificant. There is no fear in Brahman. Brahman is pure concentrated bliss. Know that Brahman, who shines in the cavity of the intellect is immortal. Everything other than Brahman is perishable.

This verse is based on the following Upanishadic statements:-- Ch.Up.6.8.1 and 6.8.2, already mentioned above, Taittiriya Upanishad, 2.1.1; 2.9.1, Br. Up. 3.7.23. See also Gita, 6.22.

ओतः प्रोतश्च तन्तुष्विह विततपटश्चित्रवर्णेषु चित्र–
स्तस्मिञ्जिज्ञास्यमाने ननु भवति पटः सूत्रमात्रावशेषः ।
तद्वद्विश्वं विचित्रं नगनगरनरग्रामपश्वादिरूपं
प्रोतं वैराजरूपे स वियति तदपि ब्रह्मणि प्रोतमोतम् ॥४९

49. A large piece of multicoloured cloth is woven out of threads of different colo urs. Though on a superficial view the cloth would appear to have a separate existence of its own, it will become clear to a person who ponders over its real nature that the cloth is nothing but the threads with which it was woven. Similarly, this gross uni verse, known as Virat,

consisting of multifarious forms such as mountains, cities, human beings, villages, animals and many other beings and things is woven into, or pervaded by, the Sutratma or Hiranyagarbha, the macrocosm of all subtle bodies. This Sutratma is woven into the unmanifest ether, which, in turn, is woven into Brahman.

This verse is based on Br. Up. 3.8.3 to 8. The purport is that this whole gross universe is pervaded by Brahman.

रूपं रूपं प्रतीदं प्रतिफलनवशात् प्रातिरूप्यं प्रपेदे
ह्येको द्रष्टा द्वितीयो भवति च सलिले सर्वतोऽनन्तरूपः ।
इन्द्रो मायाभिरास्ते श्रुतिरिति वदति व्यापकं ब्रह्म तस्मात्
जीवत्वं यात्यकस्मादतिविमलतरे बिम्बितं बुद्ध्युपाधौ ॥५०

50. Brahman reflected in the intellects of variou s bodies such as those of human beings, animals, birds, etc, takes those forms. The one person reflected in water appears as two, the original and the reflection. Similarly, the one Supreme Being (Brahman) takes on, by His power of Maya, innumerable forms because of being reflected in innumerable intellects. So says Br. Up. in 2.5.19. The all-pervading (and non-dual) Brahman appears, inscrutably, due to Maya, as the Jiva, by being reflected in the limiting adjunct (upadhi) in the form of the intellect which, being constituted of Sattva alone, is pure and so capable of reflecting Brahman.

The jiva being a reflection of Brahman, is in reality non-different from Brahman. The Jivas appear as many, different from one another and limited beings, only because of the limiting adjunct, the intellect, just as the space inside a pot, though not different from the total infinite space, appears to be limited by the size of the pot.

See also Katha Up. 5.9 and 5.10

तज्ज्ञाः पश्यन्ति बुद्ध्या परमबलवतो माययाक्तं पतङ्गं
बुद्ध्यावन्तः समुद्रे प्रतिफलितमरीच्यास्पदं वेधसस्तम्।
यादृग्यावानुपाधिः प्रतिफलति तथा ब्रह्म तस्मिन्यथास्यं
प्राप्तादर्शानुरूपं प्रतिफलति यथावस्थितं सत्सदैव ॥५१

51. The men of realization perceive that the Ji va, who is a reflection of Brahman in the subtle intellect, is in the grip of the Maya of the supremely powerful Lord. The nature of the reflection of Brahman, that is to say, the nature of a particular Jiva, depends on the nature of his intellect (or mind), just as

the reflection of a face in a mirror varies according as the mirror is convex or concave, clean or covered with dirt, fixed or moving. But, just as the face itself is not in the least affected by the nature of the mirror, so also, Brahman is not at all affected by the nature of the reflecting medium, the mind, and ever remains the same and immutable.

This verse is based on a mantra of the Rigveda. The words 'samudra' and 'patanga' are interpreted as in that mantra. The mantra is the following, as given in the commentary 'Gurupriya' in Tamil by Brahmasri Atmavidyabhushanam V.S.V.Guruswamy Sastrigal:--

एको भानुस्तटस्थः प्रतिफलनवशाद्यस्त्वनेकोदकान्तः
नानात्वं यात्युपाधिस्थितिगतिसमतां चापि तद्वत्परात्मा।
भूतेषूच्चावचेषु प्रतिफलित इवाभाति तावत्स्वभावा–
वच्छिन्नो यः परंतु स्फुटमनुपहतो भाति तावत्स्वभावैः॥५२

52. The one sun in the sky, when reflected in different receptacles of water, appears as many and as still or moving according as the reflecting medium is still or moving. Similarly, the one supreme Being, Brahman, reflected in the intellects of different creatures, higher and lower, appears to have taken on the characteristics of those creatures, but, in reality, Brahman is not at all affected by them and is realized as only one and changeless by the enlightened.

This verse may be compared to Kathopanishad, 2.2.11:--

"Just as the sun, the eye of the whole world, is not tainted by the defects of the creatures on earth or by the defects in the external world, so also, the one Self, the indweller of all beings, is not affected by the sorrows of the world, because the Self is transcendental".

यद्वत्पीयूषरश्मौ दिनकरकिरणैर्बिम्बितैरेति सान्द्रं
नाशं नैशं तमिस्रं गृहगतमथवा मूर्छितैः कांस्यपात्रे।
तद्वद्बुद्धौ परात्मद्युतिभिरनुपदं बिम्बिताभिः समन्तात्
भासन्ते हीन्द्रियास्यप्रसृतिभिरनिशं रूपमुख्याः पदार्थाः॥५३

53. The moon, (which is opaque) is made luminous by the rays of the sun which fall on it and removes the dense darkness of the night. A bright bell metal vessel, on which the rays of the sun coming in through a chink in the roof fall, removes the darkness inside the house. Similarly, the intellect on which the rays of consciousness from the Self fall illumines all objects through the sense organs and enables the sense organs to experience them.

The moon and the bell metal vessel are non-luminous, but they are made to shine by the reflected light of the sun. Similarly, the intellect and the sense organs are insentient, but acquire sentiency because of the reflection of the Self on the intellect.

Sri Sankara says in his Bhashya on Br. Up. 4.3.7:--"The intellect, being pure and close to the Self, reflects the consciousness of the Self; the mind then catches the reflection from the intellect and, from the mind, the sense organs receive the reflection of consciousness. Thus the Self successively imparts sentiency to the entire aggregate of the body and organs". The same idea is contained in the present verse.

पूर्णात्मानात्मभेदात्त्रिविधमिह परं बुद्ध्यवच्छिन्नमन्यत्
तत्रैवाभासमात्रं गगनमिव जले त्रिप्रकारं विभाति।
अम्भोवच्छिन्नमस्मिन्प्रतिफलितमतः पाथसोऽन्तर्बहिश्च
पूर्णावच्छिन्नयोगे व्रजति लयमविद्या स्वकार्यैः सहैव ॥५४

54. The sky, when reflected in a reservoir of water, appears as threefold, namely, as the sky limited by the water, as the sky reflected in the water, and as the all-pervading sky. Similarly, Brahman appears as threefold, as the all-pervading Brahman, as its reflection in the intellect and as limited by the intellect. When Brahman limited by the intellect, who is the Jiva, and the all-pervading Brahman are realized as one and the same, nescience, which made the Jiva and Brahman appear different from each other, is destroyed along with its effects, Samsara and the consequent sufferings.

दृश्यन्ते दारुनार्यो युगपदगणिताः स्तम्भसूत्रप्रयुक्ताः
सङ्गीतं दर्शयन्त्यो व्यवहृतिमपरां लोकसिद्धां च सर्वाम्।
सर्वत्रानुप्रविष्टादभिनवविभवाद्यावदर्थानुबन्धात्
तद्वत्सूत्रात्मसंज्ञाद् व्यवहरति जगद्भूर्भुवःस्वर्महोन्तम्॥५५

55. A number of puppets are simultaneously manipulated by means of threads attached to them and made to perform various activities such as singing, dancing, walking, speaking, etc. The person who manipulates them remains behind the scene and cannot be seen by the people who watch the puppet show. Similarly, this universe consisting of the worlds named Bhuh, Bhuvah, Suvah and Mahah, which is known as Virat, is activated by Hiranyagarbha, also known as Sutratma, possessed of inscrutable glory, who pervades the Virat. This Sutratma makes all creatures in the universe experience the consequences of their past karma.

This verse is based on Br. Up. 3.6.1. In the Bhashya on this section of the upanishad Sri Sankara points out that whatever is an effect, limited and gross, is pervaded by its cause, which is subtler than the effect. Thus the element earth is pervaded by its cause, water, water is pervaded by its cause, fire and so on. The four worlds mentioned above, along with their inhabitants, form Virat, which is the totality of all gross bodies. The gross bodies are pervaded by their cause, the subtle bodies. The totality of subtle bodies is known as Hiranyagarbha or Sutratma, because it runs like a thread (sutra) through all the gross bodies. It is this subtle body that transmigrates and goes from one gross body to another, taking along with it the impressions of the past karma of the particular Jiva, as stated in Br. Up. 4.4.2. These impressions lead to the initiation of fresh actions and also bring actions to fruition in the next life. This is why it is stated in this verse that the Sutratma (total subtle body) makes all creatures experience the consequences of their past karma.

तत्सत्यं यत्त्रिकालेष्वनुपहतमदः प्राणदिग्व्योममुख्यं
यस्मिन् विश्रान्तमास्ते तदिह निगदितं ब्रह्म सत्यस्य सत्यम् ।
नास्त्यन्यत्किञ्च यद्वत्परमधिकमतो नाम सत्यस्य सत्यं
सच्च त्यच्चेति मूर्ताद्युपहितमपरं सत्यमस्यापि सत्यम् ॥५६

56. In Vedanta, reality is defined as that which remains absolutely unchanged in all the three periods of time. Brahman, in which the Prana (vital air), the quarters, space and everything else merge (at the tim e of Pralaya) is described as the reality of the reality in the Brihadaranyaka Upanishad (by recognizing two levels of reality, namely, empirical and absolute, as will be explained below). There is nothing else equal to, superior to or bigger than this Bra hman. This is why it is known as the reality of the reality. Brahman viewed as apparently limited by the universe made up of the elements with form, namely, fire, water and earth and those without form, namely, air and space, is known as empirical reality. The unconditioned pure Brahman, which is the absolute reality, is the reality of this empirical reality.

This verse is the gist of Br. Up. 2.3.1 to 6.

Advaita Vedanta recognizes three levels of reality. A person, seeing a rope in dim light, mistakes it for a snake. He is as much frightened as he would have been if there had been a real snake there. For him, at that time, the snake is real. However, when it is examined with the help of a light it is found that there is no snake at all, but only a rope. The snake cannot be said to totally unreal, like the horn of a rabbit, because it was actually experienced; nor can it be said to be real, because it is

subsequently found to have had no existence even when it was experienced. The snake is therefore said to have illusory or *praatibhaasika* प्रातिभासिक reality. Similarly, this world is not absolutely unreal, because it is actually experienced by us. But on the dawn of Self-knowledge it is found to be nothing but Brahman. The world is therefore said to be superimposed on Brahman, just as the illusory snake is superimposed on the rope. The world is said to have empirical or *vyaavahaarika* व्यावहारिक reality, because it is real until the attainment of Self-realization. The absolute or *paaramaarthika* पारमार्थिक reality is Brahman alone, since it ever remains the same. In the present verse the world which has empirical reality is described as *satyam* and Brahman which is absolutely real is described as *satyasya satyam*

The word '*sat*' represents the three elements with form --fire, water and earth. The word '*tyat*' stands for air and space, which are formless. These two words taken together form the word '*satyam*' which here stands for Brahman considered as limited by the five elements and the whole universe made up of them. This is empirical reality. The word '*satyam*' is given this special meaning here and also in the next verse. See also Taittiriya upanishad, 2.6.1.

यत्किञ्चिद् भात्यसत्यं व्यवहृतिविषये रौप्यसर्पाम्बुमुख्यं
तद्वै सत्याश्रयेणेत्ययमिह नियमः सावधिर्लोकसिद्धः ।
तद्वत् सत्यस्य सत्ये जगदखिलमिदं ब्रह्मणि प्राविरासीत्
मिथ्याभूतं प्रतीतं भवति खलु यतस्तच्च सत्यं वदन्ति ॥५७

57. We know from experience that things such as silver, snake and water which do not really exist sometimes appear as if real. It is also well known that such things appear only when there is a substratum such as nacre, rope or desert and that these appearances come to an end when the substratum is known. Just as these appear as real, this entire universe, which is also unreal, appears on the substratum, Brahman, which is described as the truth of the truth. Because the universe appears as if it is real, it is described as truth (satyam).

The three levels of reality have already been described. In this verse it is explained that the universe is described as *satyam* because it is looked upon by all as real until the dawn of Self-knowledge.

यत्राकाशावकाशः कलयति च कलामात्रतां यत्र कालो
यत्रैवाशावसानं बृहदिह हि विराट् पूर्वमर्वागिवास्ते ।
सूत्रं यत्राविरासीन्महदपि महदस्तद्धि पूर्णाच्च पूर्णं
सम्पूर्णादर्णवादेरपि भवति यथा पूर्णमेकार्णवाम्भः ॥५८

58. Space, which accommodates everything in this universe, is itself accommodated in its entirety in the infinite Brahman. All the quarters which extend indefinitely in all directions, are also within Brahman. Time, as reckoned by us, forms only a small fraction of Brahman, which existed before time came into existence and will exist even after time comes to an end. Brahman is therefore beyond the limitation of time. Thus Brahman is infinite both in space and in time. Before the creation of the universe Brahman alone existed. At the beginning of creation Brahman manifested itself as Hiranyagarbha, or all the subtle bodies and then as Virat or all the gross bodies. Hiranyagarbha, being more subtle than Virat, pervades Virat and is therefore described as bigger than Virat. Brahman, on which both Hiranyagarbha and Virat appear because of beginningless Avidya or nescience, pervades them, being infinite. Since Brahman pervades all the subtle and gross bodies (Hiranyagarbha and Virat), it follows that it is not limited by any objects, subtle or gross. Thus it is brought out in this verse by implication that Brahman is free from all the three limitations, namely, of space, time and objects. An illustration is given to explain this. The ocean is very big in size and full of water. But its size is nothing compared to the waters of the Pralaya which encompass the whole universe by the merger of all the seven seas.

It follows from this verse that it is Brahman alone that appears as all the subtle and gross bodies in the universe. Brahman does not undergo any change or limitation, even when appearing as the gross and subtle bodies. The universe is thus only a *vivarta* or apparent modification of Brahman, like a rope appearing as a snake without really undergoing any change and not an actual modification or *parinama* like milk becoming modified as curd.

It is said in this verse that Brahman alone existed before creation. This should not be understood as meaning that now there is something else also in addition to Brahman. Even now the only reality is Brahman. The universe is a mere appearance on Brahman and has therefore no separate existence apart from Brahman. This has been brought out by Sri Sankara in his Bhashya on Aitareya Upanishad,1.1.1 with the illustration of foam and water. What was denoted by the term 'water' alone before the manifestation of foam as such is denoted by the term 'foam' after its manifestation, though really foam is nothing but water.

Brahman is free from all limitations

Panchadasi-3.35, 36, 37—Being all-pervasive, Brahman is not limited in space. Being eternal, it is not limited in time. Since all objects in the universe are merely superimposed on Brahman, Brahman is not limited by any object, just as a rope is not limited by the illusory snake superimposed on it .

This verse is based on Br. Up. 5.1.1:--

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

The meaning of this mantra is given thus in Sri Sankara's Bhashya:-

That unconditioned Brahman is infinite, all-pervading; this conditioned Brahman, manifesting as the universe of names and forms, is also infinite in its real nature as the supreme Self, not in its differentiated form circumscribed by the limiting adjuncts. This differentiated Brahman, the effect, emanates from the infinite, or Brahman as cause. Although it emanates as an effect, it does not give up its infinitude; it emanates as the infinite only. When Brahman as effect takes the infinitude of the infinite, i.e. attains identity with its own nature by the removal through knowledge of the notion of 'otherness' created by the limiting adjuncts, it remains as the unconditioned infinite Brahman alone, without interior or exterior, as homogeneous pure consciousness.

अन्तस्सर्वौषधीनां पृथगमितरसैर्गन्धवीर्यैर्विपाकैः
एकं पाथोदपाथः परिणमति यथा तद्वदेवान्तरात्मा ।
नानाभूतस्वभावैर्वहति वसुमती येन विश्वं पयोदो
वर्षत्युच्चैर्हुताशः पचति दहति वा येन सर्वान्तरोऽसौ ॥५९

59. Just as the same rainwater nourishes all plants and produces in them many different tastes, fragrances and potencies, so also the same Self which dwells in all beings takes on the different characteristics of those beings. It is in the mere presence of that indwelling Self that the earth supports everything on it, the clouds pour down abundant rain and fire cooks food and burns.

The second part of this verse is based on Br. Up. 3.7.3 onwards--"He who dwells in the earth but is within it, whom the earth does not know, whose body is the earth and who controls the earth from within, is the inner controller--your own self and immortal". There are similar statements about water, fire, sky, air, etc, meaning that everything functions only because of the presence of the indwelling self.

भूतेष्वात्मानमात्मन्यनुगतमखिलं भूतजातं प्रपश्ये–
त्प्राज्ञः पातस्तरङ्गान्वयवदथ चिरं सर्वमात्मैव पश्येत् ।
एकं ब्रह्माद्वितीयं श्रुतिभिरभिहितं नेह नानास्ति किञ्चित्
मृत्योराप्नोति मृत्युं स इह जगदिदं यस्तु नानेव पश्येत् ॥६०

60. The wise man should attain t he conviction that it is his own Atma that dwells in all living beings and should further see the entire creation as superimposed on his own Atma. He should realize that everything in this universe is non -different from his Atma, just as waves in the ocean are not different from the water. Brahman is one, without any second of the same species or of any other species. Brahman is homogeneous, without any internal differences. He who looks upon this universe of multifarious names and forms as having real existence in Brahman goes from death to death, the Srutis say. That is to say, he is born and dies again and again.

This verse is based on the following mantras of the Upanishads:--

Isavasyopanishad, 6- He who sees all beings in the Self and the Self in all beings feels no revulsion towards any one.

Chandogya Upanishad, 6.2.1- In the beginning, dear boy, this was Existence alone, one only, without a second. (See explanation given below).

Kathopanishad, 2.1.11- This (Brahman) is to be attained by the (purified) mind alone; there is no diversity whatsoever in this. He who sees difference here goes from death to death.

Brahman is free from all the three types of differences

Panchadasi-2.20 and 21.—Differences are of three kinds. The difference of a tree from its leaves, flowers, fruits, etc, is the difference within an object. This is known as *svagata bheda* (स्वगतभेद). The difference of one tree from another tree is the difference between objects of the same species. This is known as *sajaatiya bheda* (सजातीयभेद). The difference of a tree from a rock is the difference between objects of different species. This is known as *vijaatiya bheda* (विजातीयभेद)

None of these differences exists with regard to Brahman, because there is nothing else of the same species or of a different species and there is no internal difference because Brahman is homogeneous. This is what is affirmed in the Chandogya Upanishad (6.2.1) by the words "*ekam eva advitiyam"*-one, only, without a second. The word "one' negates *sajaatiya bheda,* the word 'only' negates *svagata bheda* and the words 'without a second' negate *vijaatiya bheda.*

प्राक् पश्चादस्ति कुम्भाद् गगनमिदमिति प्रत्यये सत्यपीदं
कुम्भोत्पत्तावुदेति प्रलयमुपगते नश्यतीत्यन्यदेशम् ।
नीते कुम्भेन साकं व्रजति भजति वा तत्प्रमाणानुकारान्
इत्थं मिथ्याप्रतीतिस्स्फुरति तनुभृतां विश्वतस्तद्वदात्मा ॥६१

61. Though it is known to every one that space exists both before and after a particular pot is made, still it is wrongly thought by all that the space inside the pot comes into existence only when the pot is made, that the space inside is destroyed when the pot is destroyed, that when the pot is moved from one place to another the space inside also moves along with it and that space takes on the shape and size of the pot. Similarly, though the Self exists always and is all - pervasive, people wrongly think that it comes into existence when the universe comes into existence, that it ceases to exist when the universe is dissolved, and so on.

यावान्पिण्डो गुडस्य स्फुरति मधुरिमैवास्ति सर्वोऽपि तावान्
यावान्कर्पूरपिण्डः परिणमति सदामोद एवात्र तावान् ।
विश्वं यावद्विभाति द्रुमनगनगरारामचैत्याभिरामं
तावच्चैतन्यमेकं प्रविकसति यतस्तत्तदात्मावशेषम् ॥६२

62. A ball of jaggery is sweetness itself in every particle of it. A slab of camphor is full of fragrance in every bit. Similarly, this wide world, attractive with trees, mountains, towns, gardens and temples, which has no reality of its own, is seen as existing and sentient only because of being pervaded by the substratum, the Self, which alone is Existence and pure Consciousness (just as jaggery is sweetness itself and camphor fragrance).

Any eatable tastes sweet only if it contains jaggery (or sugar). Camphor gives fragrance to things coming into contact with it. So also, it is only because of the Self (Brahman) that everything in this world exists and all living beings acquire sentiency.

वाद्यान्नादानुभूतिर्यदपि तदपि सा नूनमाघातगम्या
वाद्याघातध्वनीनां न पृथगनुभवः किंतु तत्साहचर्यात् ।
मायोपादानमेतत्सहचरितमिव ब्रह्मणा भाति तद्वत्
तस्मिन् प्रत्यक्प्रतीते न किमपि विषयीभावमाप्नोति यस्मात् ॥६३

63. When a drum is beaten or an instrument like veena is played, one is not able to grasp the particular notes by

themselves, but one knows the particular notes only in the background of the general note. Similarly, this universe, which is a modification of Maya, is never experienced separately, but only appears along with Brahman or pure consciousness. This universe is only an appearance and has no reality even when it is experienced. When, on the dawn of knowledge, it is realized that this Brahman is the indwelling self and that it is the only reality, it will be known that nothing other than Brahman is real.

This verse is based on Br. Up. 2.4.7,8 & 9. The particular notes of a drum, veena or conch have no separate existence apart from the general note of those instruments; the particular notes are included in, or are modifications of, the general note. One cannot appreciate the symphony produced by, say, a veena, by merely hearing one note, unless one first knows that it emanates from a veena and then connects all the notes in a harmonious symphony. A particular item cannot be known without knowing the general species to which it belongs. A particular tree in a forest cannot be seen without seeing the forest as a whole. Similarly, whatever is perceived in the waking and dream states has no existence apart from Consciousness or Brahman, which pervades everything and so the nature of this world can be really known only when its cause, Brahman is known.

दृष्टः साक्षादिदानीमिह खलु जगतामीश्वरः संविदात्मा
विज्ञानस्थाणुरेको गगनवदभितः सर्वभूतान्तरात्मा ।
दृष्टं ब्रह्मातिरिक्तं सकलमिदमसद्रूपमाभासमात्रं
शुद्धं बह्माहमस्मीत्यविरतमधुनात्रैव तिष्ठेदनीहः ॥ ६४

64. A person who has attained right knowledge (from the scriptures and his Guru) and directly realized that his indwelling self is the one pure immutable consciousness, the Lord of the whole universe, who is all -pervading like space and who is the indwelling self of all beings and that the entire universe has no reality apart from Brahman and is a mere appearance and has ther eby become free from all desire in this life itself should remain ever established in the contemplation of his identity with the pure, non -dual Brahman.

इन्द्रेन्द्राण्योः प्रकामं सुरतसुखजुषोः स्याद्रतान्तः सुषुप्तिः
तस्यामानन्दसान्द्रं पदमतिगहनं यत्स आनन्दकोशः ।
तस्मिन्नो वेद किञ्चिन्निरतिशयसुखाभ्यन्तरे लीयमानो

दुःखी स्याद् बोधितः सन्निति कुशलमतिर्बोधयेन्नैव सुप्तम् ॥६५

65. Indra, the being or enjoyer, who is in the right eye and his wife Indrani, who represents matter or the objects of enjoyment and is in the left eye, according to the Br. Up,4.2.2 & 4.2.3, are together in the space within the heart in the dream state. At the end of their enjoyment there the state of deep sleep (sushupti) ensues. This state is known in the Upanishads as 'Anandamayakosa'. In this state the Jiva experiences supreme bliss, which is beyond description. There is no experience of any object then. A person who is in deep sleep and enjoying bliss should not be woken up suddenly. If he is woken up, the Br. Up says that his sense organs may not go back to their respective seats in the body and this will cause great misery to him.

This verse is based on Br. Up. 4.2.2, 4.2.3 and 4.3.14.
The upanishad says that the Self is pointedly manifest in the right eye in the waking state. It is named Indha, which means radiant, but he is indirectly called Indra, because the gods have a fondness for indirect names. At the end of the dream state, the state of deep sleep occurs.

सर्वे नन्दन्ति जीवा अधिगतयशसा गृह्णता चक्षुरादीन्
अन्तः सर्वोपकर्त्रा बहिरपि च सुषुप्तौ यथा तुल्यसंस्थाः ।
एतेषां किल्बिषस्पृग्जठरभृतिकृते यो बहिर्वृत्तिरास्ते
त्वक्चक्षुःश्रोत्रनासारसनवशमितो याति शोकं च मोहम् ॥६६

66. In deep sleep all living beings merge in Brahman and enjoy bliss. That same supreme bliss can be enjoyed always (and not only in deep sleep) if a person realizes his identity with Brahman who is the protector of all the sense organs and the benefactor of all beings, both within (the body) and without. This being so, he who is always engaged only in external activities for the sake of earning a livelihood and commits sinful deeds, ever intent only on enjoying pleasures through his organs of touch, sight, hearing, smell and taste, will reap only grief and delusion.

This verse is based on a mantra in the Rigveda. The word **यश** means the supreme Being in that mantra. The same meaning is taken here also. The mantra is:- **सर्वे नन्दन्ति यशसागतेन सभासाहेन**

——— वाजिनायै।

All living beings merge in Brahman in deep sleep- sushupti- see Chandogya Up. 6.8.1. But on waking up they are as they were before, limited, miserable beings. The only way to attain permanent happiness is by the realization of one's real nature.

जाग्रत्यामन्तरात्मा विषयसुखकृतेऽनेकयत्नान् विधाय
श्राम्यत्सर्वेन्द्रियौघोऽधिगतमपि सुखं विस्मरन् याति निद्राम् ।
विश्रामाय स्वरूपे त्वतितरसुलभं तेन चातीन्द्रियं हि
सौख्यं सर्वोत्तमं स्यात्परिणतिविरसादिन्द्रियोत्थात्सुखाच्च ॥६७

67. The Jivatma exerts himself in different ways to get sense pleasures in the waking state. When, in the end, his organs are all totally fatigued, he forgets the happiness that he has so attained and goes to sleep in his own real nature for rest. It is clear from this that the bliss of one's own real nature, which is got much more easily and which does not come through the sense organs is far superior to all the happiness acquired through the exertion of the various organs, which ultimately becomes insipid.

However great may be the happiness enjoyed during the waking state, every being desires the happiness that comes in sleep. Unlike sense pleasures, this happiness is attained without any effort and is available to all, irrespective of age, wealth and other considerations. This shows that the bliss of the Self, which is what is enjoyed in sleep, is superior to all other happiness.

पक्षावभ्यस्य पक्षी जनयति मरुतं तेन यात्युच्चदेशं
लब्ध्वा वायुं महान्तं श्रममपनयति स्वीयपक्षौ प्रसार्य ।
दुःसंकल्पैर्विकल्पैर्विषयमनुकदर्थीकृतं चित्तमेतत्
खिन्नं विश्रामहेतोः स्वपिति चिरमहो हस्तपादान् प्रसार्य ॥६८

68. A bird generates wind by flapping its wings and by the help of that wind it soars high up in the sky. There it spreads out its wings and flies (towards its nest), propelled by the strong wind. Thereby it rids itself of fatigue. Similarly the human being, being distressed and tormented in mind by evil thoughts, fancies and desires for objects of sense, spreads out his hands and feet and sleeps for a long time in order to become free from fatigue.

This verse is based on Br.Up. 4.3.19 which says:-- As a hawk or falcon flying in the sky becomes tired and, spreading out its wings, flies towards its nest, so does this infinite being hasten to the state where, falling asleep, it seeks no object of sense and sees no dream.

In deep sleep the individual self becomes united with the supreme Self and enjoys bliss. It is then free from all desires and gets complete rest. The waking state and the dream state are similar in that in both of them what is not real is experienced and the reality, Brahman, is not known.

आश्लिष्यात्मानमात्मा न किमपि सहसैवान्तरं वेद बाह्यं
यद्वत्कामी विदेशात्सदनमुपगतो गाढमाश्लिष्य कान्ताम् ।
यात्यस्तं तत्र लोकव्यवहृतिरखिला पुण्यपापानुबन्धः
शोको मोहो भयं वा समविषममिदं न स्मरत्येव किञ्चित् ॥६९

69. A lustful person, on returning home from a long stay i n another place, and taking his wife in a tight embrace, feels absolutely happy and does not know anything outside, such as 'This is something other than myself' or anything inside, such as, 'I am so and so, happy or miserable'. Similarly, the Jivatma, which becomes one with Brahman or Paramatma in the state of deep sleep, enjoys bliss and remains untouched by all worldly activities and the results thereof in the form of merit and sin and is free from grief, delusion and fear. In that state the Jiva forge ts this world which is characterized by differences and similarities and relationships of all kinds.

The example given here is taken from Br. Up. 4.3.21.

Sri Sankara says in his Bhashya on this:-

As a man, when fully embraced by his beloved wife, both desiring each other's company, does not know anything at all, either external, such as 'This is something other than myself', or internal, such as 'I am this, or I am happy or unhappy', but he knows everything external and internal when he is not embraced by her and is separated, so also, this infinite being, the individual self, who is separated from the supreme Self (in the waking and dream states) because of having entered the body and organs, like the reflection of the moon in water, becomes fully embraced by, or unified with, the supreme Self in deep sleep and does not know anything external or internal, such as 'I am this, or I am happy or unhappy'.

Ch. Up. 6.8.1.Sri Sankara's Bhashya says:--

When a person is in deep sleep, he becomes identified with Existence (Brahman). Having discarded his nature as an individual soul he attains his own self, his own nature, which is the ultimate Reality.

Br.up.4.3.22. Bhashya-- "In this state a father is no father, a mother is no mother, worlds are no worlds, the gods are no gods, the Vedas are no Vedas. In this state a thief is no thief, the killer of a noble *Brahmana* is no killer, and so on".

The form of the self that is directly perceived in the state of deep sleep is free from ignorance, desire and action. The *sruti* says that in this state a

father is no father. His fatherhood towards a son is on account of the action of begetting. Since he is dissociated from all action in the state of deep sleep he is not a father then. Similarly, the son ceases to be a son in the state of deep sleep. All other relationships also cease to apply in this state.

अल्पानल्पप्रपञ्चप्रलय उपरतिश्चेन्द्रियाणां सुखाप्ति–
र्जीवन्मुक्तौ सुषुप्तौ त्रितयमपि समं किन्तु तत्रास्ति भेदः ।
प्राक्संस्कारात्प्रसुप्तः पुनरपि च परावृत्तिमेति प्रबुद्धः
नश्यत्संस्कारजातो न स किल पुनरावर्तते यश्च मुक्तः ॥७०

70. The dissolution of all objects, both subtle and gross, dormancy of all the organs and the mind, experience of happiness-- these three are common to the states of Jivanmukti (liberation-in-life) and sushupti or deep sleep. But there is a difference between these two states. One who is asleep comes back to the waking state because of the effects of his past karma, but one who has become liberated by the attainment of Self-knowledge does not go back to the state of bondage because all his past karma and their effects (other than Prarabdhakarma) have been destroyed by knowledge. (Though he continues in the body till the exhaustion of Prarabdhakarma, there is no bondage for him).

The 'dissolution of all objects' in the state of Jivanmukti means only the realization that they have no reality and consequently remaining unaffected by them. In deep sleep also, though the objects are still there, the sleeper is not affected by them. There is similarity in this respect.

The next verse is based on Br. Up. 4.3.32 & 33.

आनन्दान्यश्च सर्वाननुभवति नृपः सर्वसम्पत्समृद्धः
तस्यानन्दः स एकः स खलु शतगुणः सम्प्रतिष्ठः पितॄणाम् ।
आदेवब्रह्मलोकं शतशतगुणितास्ते यदन्तर्गताः स्युः
ब्रह्मानन्दः स एकोऽस्त्यथ विषयसुखान्यस्य मात्रा भवन्ति ॥७१

71. Suppose there is a king who is endowed with all accomplishments and prosperity--is in the prime of life, is good, learned, strongly built and most energetic and is the ruler of the whole world full of wealth. The happiness he enjoys can be taken as one unit of happiness. A hundred times this is the happiness of the manes who have won that world by the performance of the prescribed rites. Hundred times that is the happiness of the celestial minstrels. Hundred times that again is the happiness of those who become gods

through the performance of the rites prescribed in the Vedas. Hundred times that is the happiness of the go ds by birth. Hundred times that is the happiness of Prajapati. Hundred times that is the happiness of Hiranyagarbha. All these joys, which are all derived from sense objects and are limited, form only particles of the bliss of Brahman which is infinite and which alone really exists.

It is actually the bliss of the Self (or Brahman) that manifests as the happiness derived from sense objects. How this is so will be explained in verses 73 and 74.

यत्रानन्दाश्च मोदाः प्रमुद इति मुदश्चासते सर्व एते
यत्राप्ताः सर्वकामाः स्युरखिलविरमात्केवलीभाव आस्ते ।
मां तत्रानन्दसान्द्रे कृधि चिरममृतं सोम पीयूषपूर्णां
धारामिन्द्राय देहीत्यपि निगमगिरो भ्रूयुगान्तर्गताय ॥७२

72. In which bliss of Brahman, the joys of human bei ngs, of the manes, of those who are born in heaven as gods and of those who become gods by the performance of Vedic rituals are all included, on attaining which all desires of all beings are fulfilled and which is the state of liberation because of the dissolution of all the worlds, O supreme Being in the form of the moon, make me eternal and immortal in that Brahman which is pure concentrated bliss. Pour down a torrent of nectar for the Jiva, the lord of the sense organs who is in the Ajna chakra between t he two eyebrows-- so the Vedas say.

This verse is based on a Rigveda mantra. Though this mantra is in the karma kanda of the Veda, it says, like the upanishads, that all joys of all beings are nothing but the bliss of Brahman.

आत्माऽकम्पः सुखात्मा स्फुरति तदपरा त्वन्यथैव स्फुरन्ती
स्थैर्यं वा चञ्चलत्वं मनसि परिणतिं याति तत्रत्यमस्मिन् ।
चाञ्चल्यं दुःखहेतुर्मनस इदमहो यावदिष्टार्थलब्धिः
तस्यां यावत्स्थिरत्वं मनसि विषयजं स्यात्सुखं तावदेव ॥७३

73. The Self is changeless and is of the nature of supreme bliss. The non-Self or Maya is just the opposite, ever agitated and miserable. The mind, which is the limiting adjunct of the Self, takes on the steadiness and bliss of the Self or the agitation and misery of Maya , depending on the circumstance. When the mind is seized by desire for some object, it remains agitated and the agitation gives rise to misery. When the

desired object is attained, the mind becomes calm and steady and then the bliss of the self is experienced. The happiness that comes from sense-objects in this manner continues only as long as the mind remains calm and steady, that is, until the mind is again agitated by some other desire.

When the mind is calm, it reflects the bliss of the Self clearly, just as the moon is reflected clearly in a pond in which the water is calm and clear. Thus the happiness experienced on the fulfillment of any desire is only the reflection of the bliss of the Self in the mind. The happiness is really due to the mind becoming temporarily calm, but it is wrongly attributed by us to the attainment of the object of desire. This happiness continues only as long as another desire does not arise and cause fresh agitation of the mind.

यद्वत्सौख्यं रतान्ते निमिषमिह मनस्येकताने रसे स्या–
त्स्थैर्यं यावत्सुषुप्तौ सुखमनतिशयं तावदेवाथ मुक्तौ ।
नित्यानन्दः प्रशान्ते हृदि तदिह सुखस्थैर्ययोः साहचर्यं
नित्यानन्दस्य मात्रा विषयसुखमिदं युज्यते तेन वक्तुम् ॥७४

74. The happiness arising from physical union lasts only as long as the mind is absorbed in it, that is, only for a very short period. The happiness enjoyed in the state of deep sleep lasts as long as the deep sleep continues. The happiness in the state of liberation (Jivanmukti) is permanent, because the mind of a Jivanmukta is always calm. It therefore follows that happiness and calmness of mind always go together. From this it is clear that any happiness experienced at any time is only a particle, or a manifestation, of the eternal bliss of the Self and that this happiness manifests itself only when the mind is calm.

श्रान्तं स्वान्तं च बाह्यव्यवहृतिभिरिदं ताः समाकृष्य सर्वाः
तत्तत्संस्कारयुक्तं ह्युपरमतिं परावृत्तमिच्छन्निदानम् ।
स्वाप्नान्संस्कारजातप्रजनितविषयान् स्वाप्नदेहेषु भूतान्
प्रोज्झ्यान्तः प्रत्यगात्मप्रवणमिदमगाद् भूरिविश्राममस्मिन् ॥७५

75. The mind, becoming fatigued by the activities in the outside world during the waking state, withdraws from all activities and desires to become united with the Self. At this stage the dream state occurs, in which the mind projects various objects, on the strength of the impressions accumulated during the waking state. Then, becoming

inclined solely towards the attainment of the Self, it gives up completely all the experiences of the dream state and, becoming quiescent, it gets absolute rest in the Self.

The Jiva goes from the waking state to the dream state and then to the state of deep sleep. The return to the waking state is also through the dream state (see Br, Up. 4.3.15).

The next verse puts forward a possible objection:-

स्वप्ने भोगः सुखादेर्भवति ननु कुतः साधने मूर्छमाने
स्वाप्नं देहान्तरं तद्व्यवहृतिकुशलं नव्यमुत्पद्यते चेत् ।
तत्सामग्र्या अभावात्कुत इदमुदितं तद्धि सांकल्पिकं चेत्
तत्किं स्वाप्ने रतान्ते वपुषि निपतिते दृश्यते शुक्रमोक्षः ॥७६

76. During a dream, when the physical body is lying motionless, how can there be the experience of joy, sorrow, etc, by that body? If it is said that a new body which is capable of activity and experience of joys and sorrows comes into existence in the dream, such a contention is not acceptable because the materials for forming a new body are not available there. If, to get over this difficulty, it is claimed that a new body is conjured up by the mind, then the question arises, how is it that the generative fluid discharged as a result of the union with a woman in dream by such a conjured up body, is found on the physical body that has been lying motionless during the dream and is different from the dream body?

This objection is answered in the next verse.

भीत्या रोदित्यनेन प्रवदति हसति श्लाघते नूनमस्मात्
स्वप्नेऽप्यङ्गेऽनुबन्धं त्यजति न सहसा मूर्छितेऽप्यन्तरामा ।
पूर्वं ये येऽनुभूतास्तनुयुवतिहयव्याघ्रदेशादयोऽर्थाः
तत्संस्कारस्वरूपान्सृजति पुनरमून् श्रित्य संस्कारदेहम् ॥७७

77. When a person sees something frightening in a dream, such as a wild animal or an armed robber about to attack him, he cries out aloud. Sometimes a person talks or laughs in sleep because of some dream. The crying, talking and laughing are done obviously by the physical body. It is clear from this that the individual does not sever connection with the physical body during dream, even though it lies motionless. In the dream the dreamer sees himself as having a body and experiencing and doing various things. All the objects experienced by him in dream are the creations of his own

mind, and these are created out of the impr essions left by the objects experienced during the waking state.

Vivekachudamani (V.C.) Verse 100—The dream state is the special state of the subtle body. In this state the *buddhi* shines by taking the role of the agent, with the *vaasanaas* (impressions) derived from the waking state. In this state the sense-organs are dormant. Under the influence of ignorance, desire and past action, the mind, possessed of the impressions of the waking state, creates objects.

Br. Up.4.3.10 says –There are no chariots, nor animals to be yoked to them, nor roads there, but the Jiva creates them in this state. There are no joys, delights or raptures in it, but the Jiva creates them.

In dream it is the mind that becomes modified in the form of impressions of external objects, under the stimulation of one's past actions. These actions become possible because of the self-effulgent Atma. The Atma is therefore spoken of as creating the dream objects, though the Atma merely illumines the objects created by the mind.

सन्धौ जाग्रत्सुषुप्त्योरनुभवविदिता स्वाप्न्यवस्था द्वितीया
तत्रात्मज्योतिरास्ते पुरुष इह समाकृष्य सर्वेन्द्रियाणि ।
संवेश्य स्थूलदेहं समुचितशयने स्वीयभासान्तरात्मा
पश्यन्संस्काररूपानभिमतविषयान्याति कुत्रापि तद्वत् ॥७८

78. The dream state, which is between the states of waking and deep sleep, is known to all by experience. It is known as the second state. In that state the Jiva withdraws all the sense organs into himself and remains as self -effulgent. The self, the witness of all that is experienced in dream, illumines, by its own light, all that is seen in the dream, which are all created by past impressions. In the dream he sees objects desired by him and goes to desired places, while the physical body lies motionless on the bed.

In the waking state the individual experiences sense-objects through the sense organs such as the eye, ear, etc. In this state also it is only by the light of the Self that the organs are able to perceive objects, but since the organs are also functioning in that state it is difficult for us to realize that it is the light of consciousness of the Self that makes all experiences possible. In dream the sense organs merge in the mind. The mind itself becomes modified as the objects seen in dream. In this state, since there is only the light of the Self, it becomes clear to us that it is only by the light of the Self that everything is experienced. This is why it is stated in this verse that the Self sees everything by its own light. This verse is based on Br. Up. 4.3.9.

The statement in this verse that the Jiva sees desired objects and goes to desired places in dream is meant only to show that those objects and

places are mere creations of his own mind and are not real. The implication is that the unpleasant objects and places seen in dream are also equally unreal. In his Bhashya on Br. Up. 4.3.15 Sri Sankara says that the Jiva sees the results of both good and evil, namely, pleasure and pain in dream. Everything seen in dream appears to be real only as long as the dream lasts. Similarly, everything experienced in the waking state is real only till the person wakes up from the sleep of Avidya. Sri Gaudapada says in Mandukya Karika, I.16 - "When the individual, sleeping under the influence of beginningless Maya, is awakened, then he realizes the non-dual (Self) which is beyond birth, sleep and dream". Then he realizes that the things seen in the waking state also have no reality.

रक्षन्प्राणैः कुलायं निजशयनगतं श्वासमात्रावशेषैः
मा भूत्तत्प्रेतकल्पाकृतिकमिति पुनः सारमेयादिभक्ष्यम् ।
स्वप्ने स्वीयप्रभावात्सृजति हयरथान्निम्नगाः पल्वलानि
क्रीडास्थानान्यनेकान्यपि सुहृदबलापुत्रमित्रानुकारान् ॥७९

79. The Jivatma protects, by means of the vital force, the body which lies as if lifeless on the bed in the dream state, so that it may not become fit only to be eaten by dogs and other animals. The Pranas perform merely the function of breathing in this state. By the power of the vasanas in t he mind the Jivatma creates horses, chariots, rivers, ponds, many places of enjoyment, friends, women, sons, well -wishers and servants.

This verse is based on the following mantras of the Br. Up:--

4.3.12- "The effulgent, infinite Being who is immortal and moves alone, protects the worthless nest (the body) with the help of the Pranas and roams about outside it". Though the Jivatma continues to be in the body during dream, it is said to be roaming outside the body because it appears to go to various places during dream.

4.3.10- "In that state there are neither chariots nor animals to be yoked to them, nor roads, but he creates chariots, animals and roads. There are no pleasures, joys or delights, but he creates them. There are no ponds, tanks or rivers, but he creates ponds, tanks and rivers. For he is the doer".

मातङ्गव्याघ्रदस्युद्विषदुरगकपीन्कुत्रचित्प्रेयसीभिः
क्रीडन्नास्ते हसन्वा विहरति कुहचिन्मृष्टमश्नाति चान्नम् ।
म्लेच्छत्वं प्राप्तवानस्म्यहमिति कुहचिच्छङ्कितः स्वीयलोकात्
आस्ते व्याघ्रादिभीत्या प्रचलति कुहचिद्रोदिति ग्रस्यमानः ॥ ८०

80. In dream the Jiva creates elephants, tigers, thieves, enemies, snakes, monkeys, etc. He sports with women, laughs, enjoys, eats tasty food; or thinks he has become an

outcaste and shrinks away in shame from his relations and friends. He runs away, frightened by the sight of tigers and other wild animals and cries out aloud as if he has fallen into the grip of a wild animal.

This verse is based on Br. Up. 4.3.13 which says:-- "In dream the effulgent being attains lower and higher states, creates innumerable forms. He sees himself as enjoying the company of women, or laughing, or even seeing frightful sights".

The object of this and the previous verse is to show that what is seen in dream is not real. One may wonder why it is necessary to point out what is known to everyone. There is a reason for this. According to Advaita Vedanta the waking state is similar to the dream state. In both the states the Reality, Brahman, is not known and things which have no reality are experienced and taken to be real. The things seen in dream are found to be false on waking up from sleep. The objects experienced in the waking state are accepted as real only until nescience is removed by Self-knowledge. The establishment of the unreality of dream experiences is the prelude to establishing that the same is the case with the waking state also.

Though the waking and dream states are similar, there is an important difference between them. The difference is pointed out by Sri Sankara in his commentary on Brahma sutra 2.2.29. Sri Sankara rejects the contention of the Buddhists that, just as non-existent objects are experienced in dream, non-existent objects may be experienced in the waking state also. He points out that there is a difference between the dream state and the waking state. The difference consists in the perceptions in dream being sublated immediately afterwards, while those in the waking state are not. To a man who has woken up from sleep the objects perceived in dream never had any existence at all, for he says "I falsely imagined that I was in the company of great men. In fact, I never came in contact with great men; this delusion arose because my mind was overpowered by sleep". But an object seen in the waking state, such as a pillar, is not thus sublated under any condition (until the dawn of Self-knowledge). Moreover, dream vision is a kind of remembrance, whereas the visions of the waking state are forms of perception. The difference between remembrance and perception, consisting in the absence and presence of objects, is well known.

यो यो दृग्गोचरोऽर्थो भवति स स तथा तद्गतात्मस्वरूपा–
विज्ञानोत्पद्यमानः स्फुरति ननु यथा शुक्तिकाज्ञानहेतुः ।
रौप्याभासो मृषैव स्फुरति च किरणाज्ञानतोऽम्भो भुजङ्गो
रज्ज्वज्ञानान्निमेषं सुखभयकृदतो दृष्टसृष्टं किलेदम् ॥८१

81. When the nacre in front is not known to be such, it is mistaken for silver. The sun's rays falling on sand create the

illusion of water. A rope is mistaken for a snake in dim light. These appearances last only for a short time, till the substratum is known. The appearance of silver causes joy and the appearance of the snake gives rise to fear, but all these appearances are clearly false. The silver, water and snake are created only when they are seen. Similarly, the multifarious names and forms which we see appear only because the substratum, the Self, is not known. They also cause such emotions as joy, sorrow and fear. They are created only when they are perceived. They have no real existence apart from the substratum, the Self.

The principle propounded in this verse is known as दृष्टिसृष्टिवाद, according to which all things are, during the period they are cognized by a person, created by him through his nescience. This is also known as एकजीववाद, the 'Theory of Single Jiva'. Sri Madhusudana Sarasvati says in his work 'Siddhantabindu', which is a commentary on Sri Sankara's 'Dasasloki', that this is the pre-eminent Vedantic view. According to this view, the Jiva is the cause of the world by the power of nescience. All objects of perception last only as long as they are perceived. There is only one Jiva. Only when this Jiva attains liberation all Jivas become liberated. The statements about Suka and others having attained liberation is only eulogy or 'Arthavada'.

In this context Sri Sankara's Bhashya on the following verses from Mandukya Karika are relevant:-

II.6. The different things perceived in the waking state are unreal, for the additional reason that they do not exist in the beginning and at the end. A thing, such as a mirage, does not exist in the beginning and at the end; that does not exist even in the middle.

IV. 65-66. The creatures visible to a waking man are non-different from his consciousness, because they are perceived through his consciousness, just like the creatures perceived by the consciousness of a dreamer. And that consciousness, as engaged in the perception of creatures, is non-different from the experiencer, since it is perceived by the experiencer, like the consciousness in the dream state.

IV. 71. It has been said that the birth, death, etc, of creatures within the range of empirical existence are like those of the creatures in dream and that the highest truth is that no creature undergoes birth.

The allegation made by some, that Advaita is only Buddhism in another garb, is refuted by Sri Gaudapada himself in Karika IV.99 where he says, "This view was not expressed by Buddha". This is further explained by Sri Sankara thus-" That the nature of the supreme Reality is free from the differences of knowledge, known and knower and is without a second was not expressed by Buddha; though a near-approach to non-dualism

was implied in his negation of external objects and his imagination of everything as mere consciousness. But this non-duality, the essence of the ultimate Reality, is to be known only from the Upanishads".

मायाध्यासाश्रयेण प्रविततमखिलं यन्मया तेन मत्स्था–
न्येतान्येतेषु नाहं यदपि हि रजतं भाति शुक्तौ न रौप्ये ।
शुक्त्यंशस्तेन भूतान्यपि मयि न वसन्तीति विष्वग्विनेता
प्राहास्माद् दृश्यजातं सकलमपि मृषैवेन्द्रजालोपमेयम् ॥८२

(विष्वग्विनेता– The guru of the universe, Lord Krishna)

82. Since I am the substratum for the superimposition of the universe by Maya, this entire universe is brought forth by me. Therefore all these creatures are in me, but I am not in them. Though (illusory) silver appears on nacre, there is no trace of nacre in silver. (The superimposed object appears on the substratum, but we cannot say that the substratum is contained in the superimposed object). But, in reality, these creatures do not dwell in me (because they have no real existence and are only the creation of Maya). So said Lord Krishna, the Guru of the universe. Therefore all the things perceived are only like objects conjured up by magic and so unreal.

This verse is based on Bhagavadgita, 9.4 & 5.

Gita, 9.4:-- Here, as everywhere in the Gita, Lord Krishna speaks as Brahman, the Self of all. All creatures are superimposed on Brahman by Maya. They appear to be real only because of the substratum, Brahman, who is the only reality in the absolute sense. It can therefore be said that all beings exist in Brahman. Since Brahman is the self of all beings, it may be thought that Brahman dwells in them. This is denied by the statement, "But I am not contained in them". Brahman, who alone is real, cannot be contained in the world which has only empirical reality. Taking the example of the rope-snake to clarify this point, it can be said that the illusory snake exists in the rope. In fact the snake exists, or appears to exist, only because there is a rope there. But, although it is the rope that appears as the snake, it cannot be said that the rope is contained in the snake, because the snake has no existence at all, while the rope does exist (as an empirical reality). The snake has only illusory or *praatibhaasika* reality. Similarly, Brahman who is the absolute reality, cannot be contained in the world or in created beings which are not real from the absolute point of view.

Gita, 9.5:-- Here the Lord declares that the beings do not exist in him. This appears to be a blatant contradiction of what was said in the preceding verse, namely, that all beings exist in Brahman. This apparent

contradiction is due to the fact that the two statements are made from two different standpoints. The statement that all beings exist in Brahman is made from the empirical standpoint, according to which the world and all beings are real. But if we speak from the standpoint of absolute truth, since the world is only a product of Maya and has no existence at all, it would be correct to say that the world does not exist in Brahman. Brahman is, in reality, not at all connected with the things created by Maya, just as the dreamer is not, in reality, connected with the things seen in dream.

हेतुः कर्मैव लोके सुखतदितरयोरेवमज्ञोऽविदित्वा
मित्रं वा शत्रुरित्थं व्यवहरति मृषा याज्ञवल्क्यार्तभागौ ।
यत्कर्मैवोचतुः प्राक् जनकनृपगृहे चक्रतुस्तत्प्रशंसां
वंशोत्तंसो यदूनामिति वदति न कोऽप्यत्र तिष्ठत्यकर्मा ॥८३

83. The ignorant, deluded man, not realizing that his own past Karma is the cause of his joys and sorr ows, wrongly believes that his friends are the source of his joys and his enemies the source of his sorrows. To remove this wrong notion, the sages Yajnavalkya and Artabhaga declared in the palace of King Janaka that a person's Karma alone is the cause of his joys and sorrows and of repeated births. They praised the power of Karma. Lord Krishna, the great ornament of the Yadava race, has said in the Gita that no one can remain inactive even for a moment.

This verse is based on Br. Up. 3.2.13 and Gita 3.5.

वृक्षच्छेदे कुठारः प्रभवति यदयं पाणिनोद्यस्तथापि
प्रायोऽन्नं तृप्तिहेतुस्तदपि निगिलनं कारणं भोक्तृयत्नः ।
प्राचीनं कर्म तद्वद्विषमसमफलप्राप्तिहेतुस्तथापि
स्वातन्त्र्यं नश्वरेऽस्मिन्न हि खलु घटते प्रेरकोऽस्यान्तरात्मा ॥८४

84. For cutting a tree, an axe is the instrument, but it has to be lifted up by a human hand and brought down with force on the tree, which means that it is the action of a sentient being that cuts the tree. Food no doubt satisfies hunger, b ut only if it is put into the mouth and swallowed by the eater. Similarly, though the accumulated result of good and bad actions of past lives is the cause of a person experiencing joys and sorrows, the actions themselves are not capable of giving the resu lts, since they are insentient and come to an end as soon as they are completed. It is the Lord, who is the indwelling Self and

inner controller of all, who dispenses the results of past actions.

Reference may be made here to Brahma sutra 3.2.38. There the view of the Mimamsakas that Karma itself gives its fruits and that it is not necessary to postulate a God for this purpose is refuted. Only a sentient being can perform any action. Karma which is insentient cannot.

स्मृत्या लोके तु वर्णाश्रमविहितमदो नित्यकाम्यादि कर्म
सर्वं ब्रह्मार्पणं स्यादिति निगमगिरः सङ्गिरन्तेऽतिरम्यम् ।
यन्नासानेत्रजिह्वाकरचरणशिरःश्रोत्रसन्तर्पणेन
तुष्येदङ्गीव साक्षात्तरुरिव सकलो मूलसन्तर्पणेन ॥८५

85. Various obligatory rites as well as op tional rites for the fulfillment of specific desires are laid down for the different castes and stages of life by the Smritis (Dharma Sastras). The Vedas (and the Gita) declare that if these rites are performed as an offering to Brahman (without desire for the fruit), they confer very attractive results in the form of purity of mind, which is the essential pre-requisite for the attainment of Self-realization. Just as an individual can be pleased by the offer of something which pleases his organs of sense an d action and a tree is nourished by pouring water at the root, the supreme Lord is pleased along with all the various deities by the offering of all actions to the Lord.

In the first example above, it is shown that by pleasing a part, the whole is pleased. In the second example all the parts, such as the branches, leaves and fruits are pleased by pleasing the whole. From these two examples the following conclusions are reached:- (1) by propitiating the supreme Lord, all the deities such as Indra, Varuna, etc are propitiated and (2) the worship of any such deity is actually the worship of the supreme Lord and it is He who confers the result through that deity, as the Lord says in Gita, 7.21, 22 and 9.23.

In Br. Up. 4.4.22 it is said--The seekers of Brahman wish to realize Brahman through the study of the Vedas, performance of sacrifices, charity and austerity. This is what has been elaborated as Karmayoga in the Gita. Sri Sankara says in his Introduction to the Gita--"That Dharma, characterized by action and laid down for the various castes and stages of life, though meant for attaining various results such as prosperity in this world and enjoyment in higher worlds after death, yet, when performed as an offering to God and without craving for the fruit, results in purification of the mind. And the purified mind is the cause even for liberation, by becoming the means for the attainment of fitness for rise of knowledge".

यः प्रैत्यात्मानभिज्ञः श्रुतिविदपि तथा कर्मकृत्कर्मणोऽस्य
नाशः स्यादल्पभोगात्पुनरवतरणे दुःखभोगो महीयान् ।
आत्माभिज्ञस्य लिप्सोरपि भवति महाञ्शाश्वतः सिद्धिभोगो
ह्यात्मा तस्मादुपास्यः खलु तदधिगमे सर्वसौख्यान्यलिप्सोः ॥८६

86. A person who has acquired considerable punya (religious merit) by studying the Vedas and performing the rites laid down, but dies without knowing the Self (even mediately), will have all his merit exhausted after a brief period of enjoyment in heaven. He will then be born again on the earth and will become subject to suffering. But a person who has acquired mediate (paroksha) knowledge of the Self and is striving for realization will enjoy great happiness in the higher worlds for a long time even if he has not become free from desires and dies before actual direct realization of the Self. And a person who has become totally free from desires attains supreme bliss on actually realizing the Self. One should therefore meditate on the Self alone and strive for direct realization.

This verse is based on Br. Up. 1.4.15--If one departs from this world without realizing the Self, the Self will not protect him, just as the Vedas, if not studied, or any other work, not performed, do not help. Even if such a person has acquired plenty of merit in the world, that merit will certainly be exhausted. One should therefore meditate only on the Self. The merit earned by good deeds by one who meditates on the Self is never exhausted.

Gita, ch.6.40 to 45 say that a person who strives to realize the Self, but dies before actual realization will enjoy for long years in higher worlds and will ultimately get liberation after being born on the earth again.

सूर्याद्यैरर्थभानं न हि भवति पुनः केवलैर्नात्र चित्रं
सूर्यात्सूर्यप्रतीतिर्न भवति सहसा नापि चन्द्रस्य चन्द्रात् ।
अग्नेरग्नेश्च किंतु स्फुरति रविमुखं चक्षुषश्चित्प्रयुक्तात्
आत्मज्योतिस्ततोऽयं पुरुष इह महो देवतानां च चित्रम् ॥८७

87. It is not by the light of the sun or moon or fire alone that objects become visible to us. The light of the sun, mo on or fire cannot by itself make even the sun, moon or fire perceptible to us. These luminaries are seen by us only when the Self or Consciousness functions through the eyes. (We cannot see the sun even in daytime if we close our eyes. We do not see the moon or fire when we are asleep). It therefore follows that it is only by the light of the Self that even the sun, moon and fire are seen. The eyes, ears and other sense organs are able to see,

hear, etc, only by the light of the Self. Thus the Self is the o nly light for all.

This is based on Br. Up. 4.3.6 which says-- 'When the sun and moon have both set, the fire has gone out and speech has stopped, it is through the light of the Self (Atma) that a person sits, goes out, works and returns'.

Even the sun, moon and fire shine only because of the Atma which is in them as the Internal Ruler. Br. Up. 3.7.9 says--'He who inhabits the sun, who is within it, whom the sun does not know, whose body is the sun and who controls the sun from within, is the Internal Ruler, your immortal Self'. There are similar statements about the moon, fire, etc.

प्राणेनाम्भांसि भूयः पिबति पुनरसावन्नमश्नाति तत्र
तत्पाकं जाठरोऽग्निस्तदुपहितबलो द्राक् शनैर्वा करोति ।
व्यानस्सर्वाङ्गनाडीष्वथ नयति रसं प्राणसन्तर्पणार्थं
निस्सारं पूतिगन्धं त्यजति बहिरयं देहतोऽपानसंज्ञः ॥८८

88. The Jiva (individual) drinks water and eats food with the help of the Prana or vital force. This Prana has five different names according to the five functions performed by it. These are, Prana, Apana, Vyana, Samana and Udana. The digestive fire in the stomach, known as Vaisvanara, strengthened by Prana (in its aspect known as Samana) digests the food slowly or quickly. Vyana distributes the essence of the digested food to all the organs. The foul-smelling waste matter is thrown out of the body by Apana.

Though the various aspects of Prana are said to be performing these functions, it is really the Atma which gives them the power to do so. See Gita, ch.15.14-- "Taking the form of Vaisvanara and dwelling in the bodies of all creatures, I, in association with Prana and Apana, digest the four kinds of food (those masticated, those swallowed, those sucked and those licked)".

The functions of the five divisions of Prana are explained in Prasnopanishad, III.

व्यापारं देहसंस्थः प्रतिवपुरखिलं पञ्चवृत्त्यात्मकोऽसौ
प्राणः सर्वेन्द्रियाणामधिपतिरनिशं सत्तया निर्विवादम् ।
यस्येत्थं चिद्घनस्य स्फुटमिह कुरुते सोऽस्मि सर्वस्य साक्षी
प्राणस्य प्राण एषोऽप्यखिलतनुभृतां चक्षुषश्चक्षुरेषः ॥८९

89. Prana, the vital force, which is the ruler of all the organs and gives them the power to perform their activities, has five different names, namely, Prana, Apana, Vyana, Samana an d Udana, according to the five different activities performed. This Prana, which is well established in each body is able to perform

all these activities only because of the presence of Brahman or the Self who is pure consciousness. This Brahman is therefo re called the Prana of Prana, in the sense that it is what enables the Prana to perform its activities. It is also the eye of the eye, because it is only because of the presence of the Self that the eye is able to see. Similarly all the other organs of sen se and action get the power to perform their respective activities only because of the presence of the Self. At the same time, the Self is a mere witness of the activities of all the organs. It does not itself either act or make the organs act, because it is actionless. I am this Self (and not the mind, organs or physical body).

Though Prana is the 'kriyasakti' or the activating power, it is by itself insentient and gets sentiency only from the Self. Kathopanishad, 2.2.5 says-- No mortal being lives by Prana or Apana; but all live by something else on which these two depend. (This something else is the Self).

Kenopanishad, 1.2 says-- He (the Self) is the ear of the ear, the mind of the mind, the speech of speech, the Prana of Prana, the eye of the eye; therefore wise men, after giving up identification with the senses and renouncing the notions of 'I' and 'mine', become immortal.

यं भान्तं चिद्घनैकं क्षितिजलपवनादित्यचन्द्रादयो ये
भासा तस्यैव चानु प्रविरलगतयो भान्ति तस्मिन्वसन्ति ।
विद्युत्पुञ्जोऽग्निसंघोऽप्युडुगणविततिर्भासयेत्किं परेशं
ज्योतिः शान्तं ह्यनन्तं कविमजममरं शाश्वतं जन्मशून्यम् ॥९०

90. It is by the light of that one and only pure consciousness (Brahman) that the earth, water, air, sun , moon and everything else, each of which has its own form, ways and characteristics, shines. They all owe their existence to that Brahman. Can even innumerable flashes of lightning, fires or clusters of stars illumine that supreme ruler of all, who is no t born when bodies are born during creation or even at the beginning of a new cycle of creation, who is immortal, is eternal, is calm because of being untouched by any attachments, aversions and the like, is beyond the limitations of time, space and object s, is omniscient and self-effulgent?

This is based on Mundakopanishad, 2.2.10-- The sun does not illumine it, nor the moon, or the stars; nor do flashes of lightning illumine it, what to say of fire? Everything shines in consequence of that alone.

Both the words जन्मशून्यं and अजं mean only 'birthless'. The use of both these words in the same verse is to bring out the conclusions arrived at in Brahmasutra 2.3.16 and 2.3.17. In Br. su. 2.3.16 it is held--"The mention

of both birth and death of the Jiva applies in the primary sense only to the bodies (of the embodied beings who are born and die during the existence of the universe)". In 2.3.17 it is held that even at the beginning of a new cycle of creation after a Pralaya, when the elements such as space, air, etc are born from Brahman, the Jiva is not born, because the Jiva, being the same as Brahman, is eternal.

तद्ब्रह्मैवाहमस्मीत्यनुभव उदितो यस्य कस्यापि चेद्वै
पुंसः श्रीमद्गुरूणामतुलितकरुणापूर्णपीयूषदृष्ट्या ।
जीवन्मुक्तः स एव भ्रमविधुरमना निर्गतेऽनाद्युपाधौ
नित्यानन्दैकधाम प्रविशति परमं नष्टसन्देहवृत्तिः ॥९१

91. If to any person, whoever he may be, the realization "I am Brahman" has arisen as a direct experience as a result of the nectar-like glance full of matchless compassion of a Sadguru who is a realized soul, then such a person is a Jivanmukta for whom all doubts have ceased to exist and whose mind is free from all delusion. (He continues to live in the body till his Prarabdhakarma is exhausted). Then, when his limiting adjunct (Upadhi) in the form of the body -mind complex ceases to exist (on the fall of the body), he attains the supreme, eternal, sole abode of bliss, Brahman and becomes a Videhamukta.

See Mundakopanishad, 2.2.8-- When that Self is realized, the knot of the heart is cut asunder, all doubts are resolved and all karma (except Prarabdha) are destroyed.

नो देहो नेन्द्रियाणि क्षरमतिचपलं नो मनो नैव बुद्धिः
प्राणो नैवाहमस्मीत्यखिलजडमिदं वस्तुजातं कथं स्याम् ।
नाहङ्कारो न दारागृहसुतसुजनक्षेत्रवित्तादि दूरं
साक्षी चित्प्रत्यगात्मा निखिलजगदधिष्ठानभूतः शिवोऽहम् ॥९२

92. I am not the body, nor the organs of sense and action, nor the extremely fickle, perishable mind, nor even the intel lect, nor the vital force; how can I be this mass of absolutely inert objects? I am not the ego; I am far from identifying myself with my wife, house, son, relations, field, wealth, etc. I am the mere uninvolved witness of all these, the pure consciousness , the innermost Self which is the substratum of the entire universe and is most auspicious (free from all contact with the effects of Maya).

The Jivanmukta is free from identification with the body, mind, intellect, organs, prana or even the ego, much more so with wife, son, possessions,

etc. The ordinary unenlightened person identifies himself with all these and attributes all their joys and sorrows to himself.

दृश्यं यद्रूपमेतद्भवति च विशदं नीलपीताद्यनेकं
सर्वस्यैतस्य दृग्वै स्फुरदनुभवतो लोचनं चैकरूपम् ।
तद्दृश्यं मानसं दृक्परिणतविषयाकारधीवृत्तयोऽपि
दृश्या दृग्रूप एव प्रभुरिह स तथा दृश्यते नैव साक्षी ॥९३

93. All the things in this world which are of different colours such as blue, yellow, etc (and of dif ferent forms) are objects seen by the eye. The forms and colours are of many kinds, but the eye that sees them is of one kind only. The eye is thus the seer and the objects are the seen. But the eye itself becomes a seen object for the mind which sees (kno ws) the eye. The mind with all its modifications in the form of various objects becomes an object of perception for the Self which is the witness of all and is ever the seer. The Self never becomes an object of perception. It is ever the subject.

The Jivanmukta is one who has realized that he is this Self.

रज्ज्वज्ञानाद्भुजङ्गस्तदुपरि सहसा भाति मन्दान्धकारे
स्वात्माज्ञानात्तथासौ भृशमसुखमभूदात्मनो जीवभावः ।
आप्तोक्त्याऽहिभ्रमान्ते स च खलु विदिता रज्जुरेका तथाहं
कूटस्थो नैव जीवो निजगुरुवचसा साक्षिभूतः शिवोऽहम् ॥९४

94. Because of ignorance of the fact that the object in front is a rope, it appears as a snake. Similarly, because of ignorance of one's real nature, the Self appears as a very miserable Jiva (limited individual). When the delusion that it is a snake is removed by the words of a well -wisher (who asserts that it is only a rope), it is found to be only a known rope. So also, I realize from the words of my Guru that I am not a Jiva at all, but the immutable witness of all, who is bliss itself.

किं ज्योतिस्ते वदस्वाहनि रविरिह मे चन्द्रदीपादि रात्रौ
स्यादेवं भानुदीपादिकपरिकलने किं तव ज्योतिरस्ति ।
चक्षुस्तन्मीलने किं भवति च सुतरां धीर्धियः किं प्रकाशे
तत्रैवाहं ततस्त्वं तदसि परमकं ज्योतिरस्मि प्रभोऽहम् ॥९५

95. (This is in the form of a dialogue between the Guru and his disciple).

Guru-- Tell me, what is the light for you in this world?

Disciple-- During the daytime it is the light of the sun . At night it is the light of the moon and lamps.
Guru-- What is it that enables you to see the sun, moon, lamps, etc?
Disciple-- It is the eye.
Guru-- When your eye is closed, what is the light for you?
Disciple-- It is the intellect, which is very brigh t and capable of knowing everything.
Guru-- What illumines the intellect (and gives it the capacity to know)?
Disciple-- I myself.
Guru-- Therefore you are that Self who illumines all.
Disciple-- O Guru, I myself am that supreme light (Brahman).

This verse is based on Br. Up. 4.3.2 to 4.3.6. It was pointed out in verse 89 that all the organs function only because of the Self. In verse 90 it was said that the sun, moon, etc, shine only because of the presence of Brahman. In the present verse the same truths are brought out step by step. Even when the sun, moon or lamp is present, it is only the light of the Self that illumines everything, but this is not realized. The sun, moon, eye and the intellect are able to illumine all things only because of the Self. Ultimately, the only light is the Self or Brahman. The Jiva is in reality this Brahman.

कञ्चित्कालं स्थितः कौ पुनरिह भजते नैव देहादिसङ्गं
यावत्प्रारब्धभोगं कथमपि स सुखं चेष्टतेऽसङ्गबुद्ध्या ।
निर्द्वन्द्वो नित्यशुद्धो विगलितममताहंकृतिर्नित्यतृप्तो
ब्रह्मानन्दस्वरूपः स्थिरमतिरचलो निर्गताशेषमोहः ॥९६

96. The Jivanmukta continues to live on this earth until his Prarabdhakarma is exhausted. But, during this period, he does not at all identify himself with hi s body-mind complex. He is not affected by the pairs of opposites such as heat and cold, honour and dishonour, success and failure and the like. He is ever pure, free from the conceit of 'I' and 'mine', ever contented, with his mind firmly fixed in contemp lation of the Self, the very incarnation of the supreme bliss of Brahman, and is totally free from delusion. He performs all his daily activities happily, in an indescribable manner, his mind being always free from attachment.

जीवात्मब्रह्मभेदं दलयति सहसा यत्प्रकाशैकरूपं
विज्ञानं तच्च बुद्धौ समुदितमतुलं यस्य पुंसः पवित्रम् ।

माया तेनैव तस्य क्षयमुपगमिता संसृतेः कारणं या
नष्टा सा कार्यकर्त्री पुनरपि भविता नैव विज्ञानमात्रात् ॥९७

97. When the incomparable, pur ifying realization of his identity with Brahman, which is of the nature of pure consciousness itself, arises firmly in the mind of any person, the idea of difference between the Jivatma and Brahman, which he harboured till then, gets destroyed immediately. By that realization Maya, which is the cause of transmigration, is also destroyed for him. Thereafter, even if Maya exists (for others), it cannot cause any bondage for him because of the strength of his realization of his real nature as identical with Br ahman.

विश्वं नेति प्रमाणाद्विगलितजगदाकारभानस्त्यजेद्वै
पीत्वा यद्वत्फलाम्भस्त्यजति च सुतरां तत्फलं सौरभाढ्यम् ।
सम्यक्सच्चिद्घनैकामृतसुखकबलास्वादपूर्णो हृदासौ
ज्ञात्वा निःसारमेवं जगदखिलमिदं स्वप्रभः शान्तचित्तः ॥९८

98. After sucking the juice of a fruit such as a mango, a man throws away the rest of the fruit, even though it is still very fragrant. Similarly, the Jivanmukta, who has realized, through the scriptures, that this universe has no ultimate reality, ceases to look upon it as real and becomes fully absorbed in Brahman which is Existence, Pure Consciousness, non -dual, immortal and Bliss itself. Having become self -effulgent (because of the realization of identity with the self -effulgent Brahman) and absolutely calm in mind and having realized, with a discriminating mind, that this entire universe is insubstantial, he gives up all attachment to the world.

क्षीयन्ते चास्य कर्माण्यपि खलु हृदयग्रन्थिरुद्भिद्यते वै
छिद्यन्ते संशया ये जनिमृतिफलदा दृष्टमात्रे परेशे ।
तस्मिंश्चिन्मात्ररूपे गुणमलरहिते तत्त्वमस्यादिलक्ष्ये
कूटस्थे प्रत्यगात्मन्यखिलविधिमनोऽगोचरे ब्रह्मणीशे ॥९९

99. When that Brahman, which is pure consciousness itself, which is untainted by the three gunas, Sattva, Rajas and Tamas, which is indicated by the words 'That thou art' and other Mahavakyas, which is immutable, which does n ot come within the scope of the injunctions of the Vedas and which cannot even be conceived of by the mind, which is the indwelling self of all, the supreme Lord and ruler of all, is realized by a person as his

own self, then, immediately, all the accumula ted results of his past action (karma) are destroyed. The knot of the heart, by which the Atma and the body -mind complex are bound together, is cut asunder. All his doubts, which are the cause of his repeated births and deaths, are resolved.

This verse is based on Mundakopanishad, 2.2.8-- When that Self, which is both high, as the cause and low as the effect, is realized as "I am this", then the knot of the heart is cut, all doubts are dispelled and all accumulated karma is destroyed.

आदौ मध्ये तथान्ते जनिमृतिफलदं कर्ममूलं विशालं
ज्ञात्वा संसारवृक्षं भ्रममदमुदिताशोकतानेकपत्रम् ।
कामक्रोधादिशाखं सुतपशुवनिताकन्यकापक्षिसंघं
छित्वाऽसङ्गासिनैनं पटुमतिरभितश्चिन्तयेद्वासुदेवम् ॥१००

100. The wise man should understand that the tree of transmigration has his past karma as the root, desire, anger, etc as branches, delusion, pride, joy, grief, etc as its many leaves, gives only repeated birth and death as the fruits, has sons, animals, wife, daughters, etc as the birds living in it and is very vast in size. Knowing the real nature of this tree at its beginning, middle and end, namely that it is perishable, he should cut it down with the sword of detachment. He should always concentrate his mind in medita tion on Lord Vasudeva, the indweller of all beings.

This verse summarises ch.15 of the Bhagavadgita.

जातं मय्येव सर्वं पुनरपि मयि तत्संस्थितं चैव विश्वं
सर्वं मय्येव याति प्रविलयमिति तद्ब्रह्म चैवाहमस्मि ।
यस्य स्मृत्या च यज्ञाद्यखिलशुभविधौ सुप्रयातीह कार्यं
न्यूनं सम्पूर्णतां वै तमहमतिमुदैवाच्युतं सन्नतोऽस्मि ॥१०१

101 This entire universe was born from me, it is sustained by me and it finally merges in me. I am that Brahman, by the mere remembran ce of whom all auspicious acts such as sacrifices, even when deficiently performed, attain completeness and yield the desired results. I most happily prostrate before that changeless supreme Lord.

This is the experience of the Jivanmukta. Having realized his identity with Brahman, he sees the whole universe as superimposed on him. This verse is similar to Kaivalyopanishad, 19.

॥ इति श्रीमच्छङ्करभगवत्पादविरचिता शतश्लोकी समाप्ता ॥